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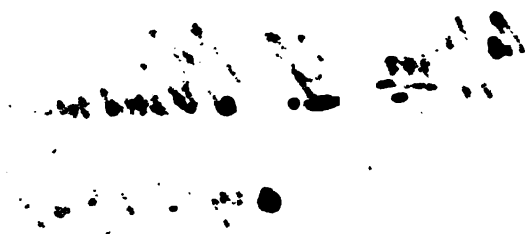


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Dear Sir,—The friends of education are under great obligations to you for the valuable service you have rendered by the recent publication of Arnold's *Cornelius Nepos*. I have examined the edition with much interest, and it gives me pleasure to say that I highly approve of it. A text-book prepared by a man so distinguished for scholarship, experience, and success in teaching, as Dr. Arnold, cannot fail to secure universal favor. The mechanical execution, and the great accuracy which prevails throughout, are highly creditable to the American editor and the publisher.

I have determined to introduce the edition at once into the Academical Department of Pennsylvania College, and have accordingly directed our book merchants to procure copies.

Respectfully, yours,

M. L. STOERER, A. M.,

*Prof. of History in Pennsylvania College, and Principal of the Academical Department.*

MESSRS. APPLETON & Co. :

OAKLAND HIGH SCHOOL, April 28, 1846.

Gentlemen,—I acknowledge with many thanks the receipt of T. K. Arnold's First and Second Latin Book, and his Introduction to Latin Prose Composition. The style in which the books are got up is not their only recommendation. With thorough instruction, on the part of the teacher using these books as text-books, I am confident a much more ample return for the time and labor bestowed by our youth upon Latin must be secured. The time certainly has come when an advance must be made upon the old methods of instruction. I am glad to have a work that promises so many advantages as Arnold's First and Second Latin Book to begin I have little doubt of the result of the experiment.

Very respectfully,

A. B. RUSSELL.

*Extract from a Report of an Examination of the Male Department of the Parochial School of St. Paul's Church, Rome, N. Y., on Friday, March 26, 1847.*

\* \* \* \* "But were we to single out any part of the examination as worthy of special notice, I would be that upon 'Arnold's First Book in Latin.' Many an Academician, who has studied Latin in the ordinary way for two years, could not sustain an examination as did the lads of this class, who have studied Arnold's First Lessons only about six months. Arnold's method is admirable for making thorough scholars and accurate grammarians; but then it needs a thorough and industrious teacher to use it to advantage. Such, evidently, is Mr. Platt. He has not been content to put his pupils upon writing out the exercises, but they have been required to commit thoroughly to memory the vocabulary of words in each lesson, beginning with nouns and verbs; and as soon as they have learned the words they begin to make sentences. Then they learn occasionally a declension, and immediately are made to put it to use by constructing sentences that require the cases of that declension. A similar method was pursued in the English Grammar and in the French."

A

PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION.

BY

THOMAS KERCHEVER ARNOLD, M. A.,

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

CAREFULLY REVISED AND CORRECTED

BY

REV. J. A. SPENCER, A. M.

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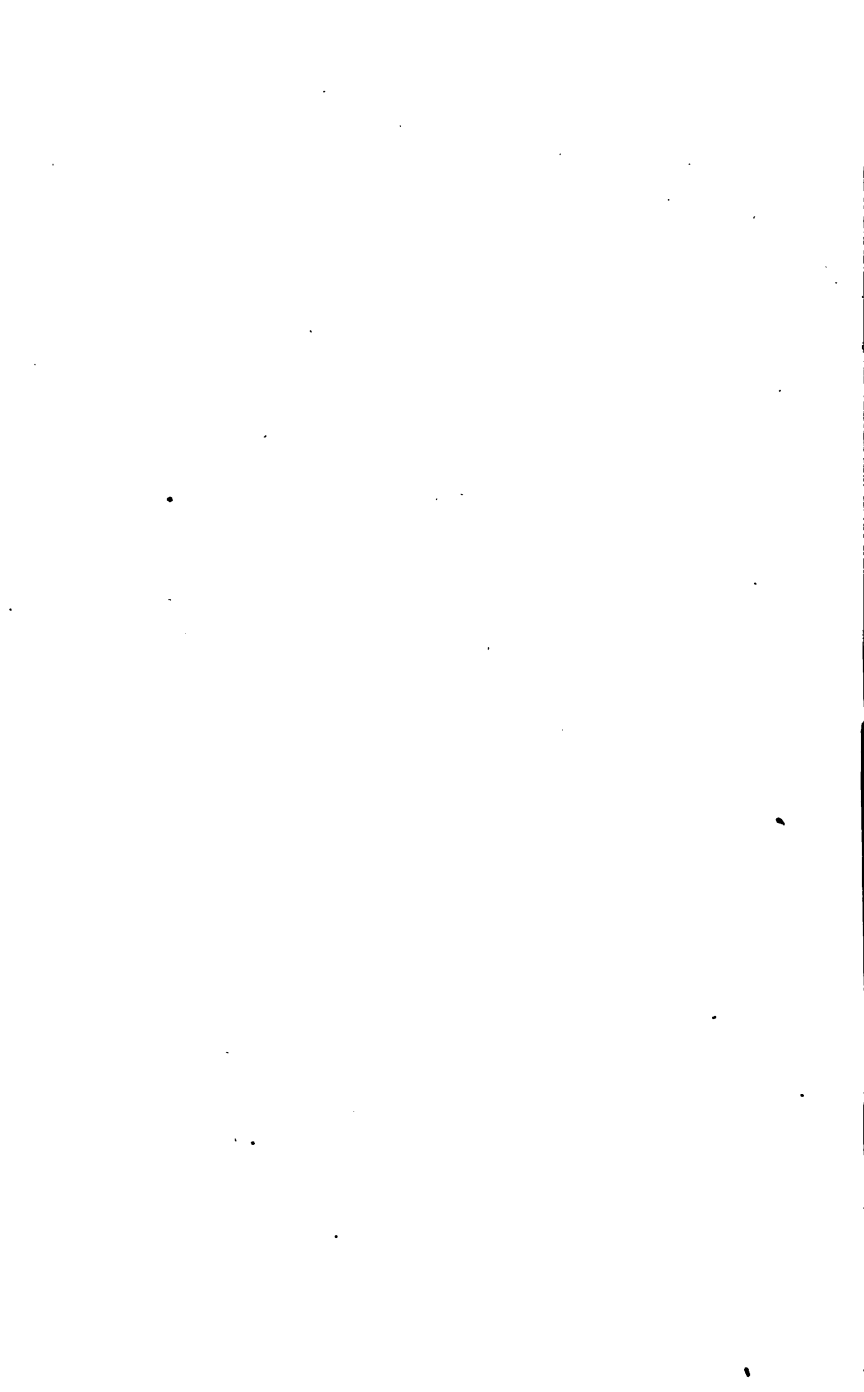
## P R E F A C E .

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THE plan and object of the present volume are so fully and so satisfactorily stated by Mr. Arnold in his Preface, that it is quite superfluous for the American Editor to add any thing to what he has there said. It is simply incumbent on him to state, that he has bestowed much care and attention upon the volume in order to perfect its arrangement and render it uniform with the other works of the series, and also to ensure, as far as possible, correctness, neatness, and even elegance of typography. While he can hardly dare to promise himself that there is an entire absence of errors of this kind, he ventures to express the hope that nothing of consequence has escaped attention, and that the Practical Introduction to Greek Prose Composition will be found equally acceptable and equally valuable with any of its predecessors in the Arnold Series of Classical Books for Schools and Colleges.

J. A. S.

NEW-YORK, Nov. 20th, 1846.



# PREFACE

TO THE

## ENGLISH EDITION.

---

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to being those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book; the Syntax being in *substance* that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books pretend to teach. The Exercises are adapted for *vivâ voce* practice; but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

It is due to Mr. *Ollendorff*, whose Introduction to German has appeared in English, to state that the publication of a work like the present was suggested to me

by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan; but the probable expense of publication deterred me, for some time, from publishing it in that shape.\* The present work differs therefore from his, in requiring from the pupil a general acquaintance with the Accidence.

For the convenience of those who may wish to use the Syntax *as such*, I have added a complete set of Questions to the work.

T. K. A.

Lyndon, 1841.

---

\* The very great success of this work, and the similar one on "*Latin Prose Composition*,"—which are now used at all, or nearly all, our public schools,—has encouraged the author to send to press the more elementary Exercises here alluded to, under the title of a "*Practical Introduction to Greek Accidence*." [This volume forms the "*First Greek Lessons*," carefully revised and improved by the American Editor.]

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## EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denote respectively the Greek Grammars of *Buttmann*, *Kühner*, *Matthiæ*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

E. refers to the *Eton* Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γένν, R. γένν, means, that the *regular* terminations are to be added to γένν.

V. refers to *Vömel's* *Synonymisches Wörterbuch*.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *aor. 2.*) ends in that letter.

# PRACTICAL INTRODUCTION

TO

## GREEK PROSE COMPOSITION.

---

### § 1. *On the Tenses.—The Article.*

#### 1. It is taken for granted that the student knows:—

(1) That the verb agrees with its nominative case in *number* and *person*.\*

(2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender*, *number*, and *case*.

(3) That the transitive verb is followed by the accusative.

(4) That one substantive *depending* upon another is put in the *genitive case*.

(5) That any verb may have the same case after it as before it, when both words refer to the same person or thing.

2. The Imperfect, besides the usual meaning of that tense,† is used to express *continued* or *repeated actions*, taking place in past time.

3. The Aorists express actions *completed* in past time.‡

---

\* But a *dual nominative* is often joined with a *plural* verb; and a *neuter plural* generally takes a singular verb.

† The Imperfect expresses 1) an action continuing during another action which is past; 2) an action continued by being frequently repeated; and (occasionally) 3) an action begun or intended, but not completed. (See *Jelf's Greek Gram.* Vol. II. p. 53.)—AM. Ed.

‡ The Aorists mark actions simply past, without reference to other actions, at the same or a different time; as *ἔγραψα τὴν ἐπιστολὴν*, "I wrote the letter (without specifying time or circumstance). Hence, the aorists referring to time past *indefinitely*, are used to denote *momentary* acts, and also actions repeatedly done in past time. In this latter case it may be rendered by the present or by the phrase "to be wont, or accustomed," &c. (See *Jelf's Greek Gram.* Vol. II. p. 57.)—AM. Ed.

Hence the Aorist is used of *momentary* and *single* actions; the Imperfect, of *continued* and *repeated* ones.

The dog *bit* him (aor.): the dog *howled* all night (imperf.)

Obs. The Imperfect (of *habitual* actions) is often rendered by 'used to,' &c.

4. The Perfect expresses actions *continued* or *remaining in their effects* up to the present time.

a) Hence the aor. is nearly our *perfect indefinite* (the perf. formed by *inflection*): the perf. our *perfect definite* (or perfect with 'have').

b) But when the connection of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

5. A governed genitive is often placed between an article and its noun.

6. τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue.*

ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or manages) the affairs of the state.*

In this way *two* and even *three* articles stand together.

7. ὁ πράττων, (*the person doing =*) *he who does.*

Hence the *artic.* with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

ὁ πράττων, equivalent to ἐκεῖνος ὃς ποᾷται, *he who does.*

τοῦ πράττοντος, *of him who does.*

&c.

Pl. οἱ πράττοντες, equivalent to ἐκεῖνοι οἱ πράττονσι, *those who do.*

τῶν πραττόντων, *of those who do*

&c.

## 8. VOCABULARY I .

Virtue,

ἀρετή, ἥς, ἡ.

Beauty,

κάλλος, εὖς, τό.

City,

πόλις, εὖς, ἡ.

Thing or affair,

πρᾶγμα,\* αὖτος, τό.

\* Nouns in *μα* from *verbs*, generally denote the *thing produced by the act*. They may be compared with the *pass.* participle (τὸ πεπραγμένον).

To do, transact, manage,	πράττω.
Wonder, <i>or</i> am surprised	{ θαυμάζω (with <i>fut. mid.</i> , but <i>aor. 1 act.</i> ).
at, admire,	
Well,	εὖ.
Ill,	κακῶς.
Often, frequently,	πολλάκις.
Citizen,	πολίτης, <sup>b</sup> ου, ό.
Judge,	κριτής, ου, ό.

πράττω, *do*, has also the *intransit.* meaning of *our to be doing well or ill*: i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf. 2. πέπραγα*. The *a* is long throughout.

### Exercise 1.

9. I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

### § 2. The Article continued.

10. (a) Proper names often take the article, if they are the names of persons *well known*.

Hence the names of *Deities, Heroes, &c.*, generally take the article; and the names of persons *recently mentioned*.

11. (b) But if the proper name is followed by a *description* which has the article, the proper name is without the article, unless it is to be expressed *em-*

<sup>b</sup> Nouns in *της* of the first *decl.* from *verbs*, denote the *male doer of the action*: those from *substantives* denote a *person* standing in any near relation to what is denoted by the substantive: as πολίτης from πόλις. Those in *της* from *subst.*, have the *long*. Κριτής is from κρίνω.

*phatically*, as being *well-known*, or as having been *previously mentioned*.\*

12. (c) The Greek has no indefinite article (our 'a').

(d) Our 'a' should be translated by *τις*, when a *particular* person or thing is meant, though not named: in other words, wherever we might substitute 'a certain' for 'a'.

13. (e) The *subject*<sup>d</sup> generally has the article, the *predicate* not.

14. (a) ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

(b) Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

(c) ἵππος ἔτεκε λαγών, *a mare brought forth a hare*.

(d) γυνή τις ὄρνιν εἶχεν, *a woman (or, a certain woman) had a hen*.

(e) ἡ κόρη ἐγένετο ἀσκός,<sup>e</sup> *the girl became (or, was turned into) a leather bottle*.

## 15. VOCABULARY 2.

Socrates,	Σωκράτης, <sup>f</sup> οὗς, ὁ.
Athens,	Ἀθῆναι, ὧν, αἱ.
Philosopher,	φιλόσοφος, οὗ, ὁ.
Horse, mare,	ἵππος, οὗ, ὁ et ἡ.
Hare,	{ λαγώς, ὧς, ὁ (acc. λαγῶν or λαγῷ).
Woman,	γυνή, γυναικος, ἡ (voc. γύναι).
Hen,	ὄρνις, <sup>g</sup> ὄρνιθος, ὁ et ἡ.
Water,	ὔδωρ, ὕδατος, τό.

\* Kr. who quotes *Bacch.* 1314: νῦν ἐκ δόμων ἄτιμος ἐκβεβλήσομαι | ὁ Κῆρυξ ὁ μέγας.

<sup>d</sup> That is, the *nominative* before the verb. The *predicate* is what is *affirmed* or *said* of the *subject*. (See note \*).

\* Or, *δακὸς ἐγένετο ἡ κόρη*. So, Θεὸς ἦν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as an individual, in a particular class; not that it is the *whole* of that class.

<sup>f</sup> Σωκράτης, G. οὗς, D. εἰ, &c. A. Σωκράτη (Plato), Σωκράτην (Xenophon), V. Σώκρατες.

<sup>g</sup> 'Bird,' but in *Att.* generally *cock*, *hen*; just as we use *fowl*. G. ὄρνιθος, &c. A. α and ν. Plur. reg., but also *δρνεις*, G. ὄρνιων, D. ὄρνισι(ν) only, Acc. ὄρνεις (ὄρνις).

Wine,	οἶνος, <sup>h</sup> οὐ, ὁ.
Boy, son,	παῖς, παιδός, ὁ.
To have,	ἔχω. <sup>i</sup>
To bring forth, <i>or</i> (of birds) } to lay,	τίκτω <sup>k</sup> (τεκ).
Damsel, maiden,	κόρη, ης, ἡ.
Leather-bottle,	ἄσκός, οὔ, ὁ.
Become,	γίγνομαι <sup>i</sup> (γεν).
An egg,	ὠόν, οὔ, τό.
Three,	τρεῖς, τρεῖς, τρία.

## Exercise 2.

16. I admire the beauty of the hen. A (14. (d) boy had a hare. The water was turned into (= became) wine (14. (e). The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into (= became) a horse. The boy admires the beauty of Athens." The citizens admire the beauty of the woman. I admire *those who transact*<sup>l\*</sup> the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into (= become) wine. A certain judge has three hens.

<sup>h</sup> οἶνος, with the digamma Foivos, vinum. So ὠόν, ὠφόν, οοῦν.

<sup>i</sup> ἔχω, ἔξω and ἐχέω, ἐχέω. Imperf. ἔχον: aor. ἔσχον, ἐσχέθην.

[ἔσχον, σχίς (σχέ in compounds), σχοίνν, σχῶ, σχεῖν, σχών].

<sup>k</sup> τίκτω, (τέλω) τέτομαι, τέτοκα, ἔτεκον, ἐτεκόμην.

<sup>l</sup> γίγνομαι, γενήσομαι, γεγένημαι and γέγονα, γενέσθην. All intrans. for am born; become. γενέσθην and γέγονα also serve for preterites of the verb "to be." When γέγονα may be construed 'I am,' it means, 'I am by birth,' 'have become.' (B.)—γενίνομαι, am born, poet.: aor. γενέσθην, begot, bore (in prose as well as poetry).

\* Numerals like this at the top of the line refer to the Table of Differences of Idiom at the close of the volume.

§ 3. *Article continued.*

17. (a) When the *my, thy, his, their, &c.* are *emphatic* they are to be translated by possessive pronouns, with the article.

18. (b) *My, your, his, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns must be used.

19. (c) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances.<sup>m</sup>

(d) When a noun which has just preceded, is to be repeated again, the article belonging to it stands alone.

19\*. (a) ὁ σὸς δοῦλος, *thy* or *your slave* (emphatic and precise); but σὸς δοῦλος, *a slave of yours* (indefinite).

(b) ἀλγῶ τὴν κεφαλὴν (I am pained as to *the* head=) *I have a pain in my head.*

(c) ἤδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced* (or *was glad*), *when the citizens were wealthy*, (or, *on account of the citizens who were wealthy*).

(d) ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου, *my father and my friend's*, (literally, *my father and the of my friend*).

## 20. VOCABULARY 3.

Slave,	δοῦλος, ου, ὁ.
To feel <i>or</i> suffer pain; to	{ ἀλγέω.
be pained <i>at</i> ,	
Head,	κεφαλή, ῆς, ἡ.

<sup>m</sup> Thus in the example following it is not, '*rich citizens*,' as opposed to *other* citizens; but '*he rejoiced in their being rich*;' or in *the wealth of . . .* &c.

To rejoice, be glad, <i>or</i> to	ἡδομαι (with <i>dative</i> ).
take pleasure in,	
Wealthy, rich,	πλούσιος, <sup>α</sup> , <i>ον</i> .
Father,	πατήρ, <sup>ο</sup> ερος (ρος), <i>ό</i> .
Friend,	φίλος, <i>ον</i> , <i>ό</i> .
Thine, thy,	σός, σή, <i>σόν</i> .
Mine, my,	έμός, ή, <i>όν</i> .
Jaw,	γνάθος, <i>ον</i> , <i>ή</i> .
Tooth,	όδους, <i>όντος</i> , <i>ό</i> .
Ear,	οὖς, <i>ώτός</i> , <i>τό</i> .
Foot,	πους, ποδός, <i>ό</i> .
Hand,	χείρ, χειρός, ή (root <i>χερ</i> for G. D. <i>dual</i> and D. <i>plur.</i> )
Knee,	γόνυ, γόνατος, <i>τό</i> (R. <i>γονατ</i> ).
Brother,	ἀδελφός, <i>ον</i> , <i>ό</i> .
Daughter,	θυγάτηρ, <sup>ο</sup> ερος (ρος), <i>ή</i> .
Mother,	μήτηρ, <sup>ο</sup> ερος (ρος), <i>ή</i> .
Wise, clever,	σοφός, ή, <i>όν</i> .
Happy,	εὐδαιμών, <i>ων</i> , <i>ον</i> .
To love,	φιλέω.
To be vexed at,	ἄχθομαι, ἔσομαι, ἡχθέσθην ( <i>dative</i> ).
Beautiful,	καλός, ή, <i>όν</i> .
Bad,	κακός, ή, <i>όν</i> .

Obs. 1. ἡδεσθαι and ἀχθεσθαι are more commonly followed by the *daf.* (without a prepos.) except in the construction explained in 19. c.

Obs. 2. 'That,' when it stands for a subst. before expressed, is to be translated by the article. (See 19\*. d.)

### Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy.<sup>5</sup>

<sup>α</sup> Adjectives in *ιος* denote what *belongs to, concerns, or comes from* what the root expresses. They are formed from *substantives*, and sometimes from other adjectives in *ος*. When the root ends in *τ* it is sometimes changed into *σ*: πλοῦτος, *wealth*, πλούσιος.

<sup>ο</sup> Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away *ε* in G. and D. *sing.* and D. *pl.* They have V. *ερ*, and insert *ά* before *αι* in D. *pl.*

<sup>ρ</sup> Ἀχθομαι, and in the poets ἡδομαι, are also followed by the *acc.*, especially of neut. pronouns.



The father rejoiced in his son's being wise (*c*). My friend and my brother's (*d*). I often have a pain in my foot. My mother was suffering from a pain in her hands (*b*). I am vexed that the bad are wealthy (*c*). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and *that* of your friend. The beautiful damsel shall be turned into a horse. I am pleased with *those who transact*<sup>1</sup> the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (*c*).

#### § 4. Article continued.

22. *a*) The Greeks often place the genitives between the noun governing and the article; or they repeat the article after the noun.

*b*) A *noun* or *participle* is often understood, so that the *article* stands alone.

23. *a*) ἡ τοῦ ποιητοῦ σοφία,<sup>1</sup> or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness &c.) *of the poet*. ἡ καλὴ κεφαλὴ, or ἡ κεφαλὴ ἡ καλὴ τῆς κόρης, *the beautiful head of the maiden*.

*b*) Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (νίος, *son*, understood). ὁ Σωφρονίσκου, *the son of Sophroniscus*. εἰς τὴν Φιλίππου, *into Philip's country* (χώραν, *country* understood). τὰ τῆς πόλεως, *the affairs of the state* (πράγματα understood). τὰ ἐμὰ, *my affairs, my property*. οἱ ἐν ἀστει, *the people in the city, those in the city*. οἱ σὺν τῷ βασιλεῖ, *those with the king*.

<sup>1</sup> Substantives in *ta* are derived from *adj.*, and express the *abstract* notion of the *adj.*—The other positions of the *gen.* are frequently met with: Μηδείης τῇ ἀρπαγῇ. (Herod. i. 3.) ἡ ἀναχώρησις τῶν Ἀθηναίων. (Thuc. i. 12.) For a *partitive gen.* these are the only correct positions.

<sup>2</sup> The latter position gives emphasis to the adjective or dependent genitive.

## 24. VOCABULARY 4.

Poet,  
 Wisdom, cleverness,  
 Alexander,  
 Philip,  
 Sophroniscus,  
 Son,  
 Country,  
 Our,  
 Your,  
 March *an army* (when  
 spoken of its general),  
 March (*of the army*, and  
 of a person *undertaking  
 an expedition*) also jour-  
 ney, set out, &c.,  
 Persian,  
 Scythian,  
 Cyrus,  
 King,  
 Madness,  
 People,  
 Army,  
 Geometer,  
 With,  
 City, town,

ποιητής, οὔ, ὁ.  
 σοφία, ας, ἡ.  
 Ἀλέξανδρος, ου, ὁ.  
 Φίλιππος, ου, ὁ.  
 Σωφρονίσκος, ου, ὁ.  
 υἱός, οὔ, ὁ.  
 χώρα, ας, ἡ.  
 ἡμετέρος, α, ου.  
 ὑμέτερος, α, ου.  
 ἐλαύνω.\*

πορεύομαι (with aor. 1 pass.;  
 ἐπὶ τινα, *against* a per-  
 son).

Πέρσης, ου, ὁ.  
 Σκύθης, ου, ὁ.  
 Κῦρος, ου, ὁ.  
 βασιλεύς, έως, ὁ.  
 μανία, ας, ἡ.  
 δῆμος, ου, ὁ.  
 στράτευμα,<sup>u</sup> ατος, τό.  
 γεωμέτρης, ου, ὁ.  
 σὶν (*dative*).  
 ἄστν,<sup>v</sup> εος, τό.

## Exercise 4.

25. I admire the wisdom of the geometer. *The peo-*

\* ἐλαύνω, ἐλάσω (ἀ), ἐήλακα, ἐήλαμαι, ἐλάθην. Att. fut. ἐλώ, ᾶς, ᾶ, &c., infin. ἐλῶν. It is *trans.* (*drive, urge on*), but used as *intrans.* (*march, ride*), by omission of *acc.*

\* This word was formed from an *adj.* μανής, *mad*, which is quoted by Suidas.

<sup>u</sup> στρατός, στρατιῶ, *army*: στρατεία, *expedition*. στράτευμα has both meanings; the latter often in Herodotus.

<sup>v</sup> ἄστν never means *the state*, as πόλις does. It is often used of an *old* or *sacred* part of a πόλις, as Londoners speak of '*the City*,' as a part of London.

*ple in the city* admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. "The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage*<sup>1</sup> the affairs of the state. I rejoice in the king's being wealthy.<sup>2</sup> I am vexed when the bad are wealthy. The people in the city (*d*) admire the son of Philip. The king has the toothache (*i. e.* suffers pain in his teeth<sup>3</sup>). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

### § 5. Article continued.

26. An adverb with the Article is equivalent to an adjective.

27. οἱ πάλαι,<sup>4</sup> the *long ago* men = *the men of old*.

ὁ μεταξὺ χρόνος, the *between* time = *the intermediate time*.

ἡ αὔριον, *adv.* (ἡμέρα, *day*, understood), *the morrow, the next day*.

### 28. VOCABULARY 5.

Long ago,

Man,

Between,

To-morrow,

Time,

Near,

One's neighbour,

Then,

πάλαι.

ἄνθρωπος οὐ, ὁ (= *homo*).

μεταξὺ.

αὔριον (*adv.*)

χρόνος, οὐ, ὁ.

πῆλας: πλησίον.

ὁ πλησίον.

τότε.

<sup>4</sup> So in English, 'the *then* Mayor.'

Now,	νῦν.
Here,	ἐνθάδε.
There,	ἐκεῖ.
Up, upwards.	ἄνω.*
Down, downwards,	κάτω.
Move,	κινέω.
Crocodile,	κροκόδειλος, ον, ό.
Both,	ἄμφω: ἀμφοτέρως: (the latter often in the plur.: ἀμφοτέρα τὰ ὦτα, both his ears. Xen.)
Life,	βίος, ον, ό.
This,	οὗτος, αὕτη, τοῦτο, &c.

## Exercise 5.

¶ In doing the exercise, consider which of the adverbs comes nearest to the meaning of the adjective or equivalent phrase.

29. The men of *old* did this. They did this the next day (*dat.*) The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain<sup>†</sup> in both his ears. I am surprised at the madness of the *Persians of old times*. I wonder at *the men of the present day*.<sup>‡</sup> I admire *the wise men of old*. They love *the present life*. We wonder at the madness of our neighbours. *The people there*<sup>‡</sup> are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

## Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare (14. e). The people here

\* Of countries, ἔνω is used of marching into the interior; κάτω, of marching down to the coast.

† The now men.

‡ People = persons must not be translated by δῆμος. The people there, οἱ ἐκεῖ.

admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometers. The crocodile lays eggs. The king of the Scythians has a pain in<sup>4</sup> his *lower* jaw.

### § 6. Article continued.

31. a) To express that a person 'has a very beautiful head,' the Greeks said: 'has *the* head very beautiful.'

32. b) τὸ καλόν, is: '*the beautiful*,'<sup>b</sup> '*the honorable*,' in the *abstract*; *beauty*. τὰ καλά, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.

Obs. We learn from (34\*. b), that the *first person plur.* of the *pres. subj.* is used in exhortations; and from (34\*. c), that μή is used with it for '*not*.' (See 107\*. 1.)

33. d) The infinitive with the article becomes a substantive declinable throughout, and answering to the English '*participial substantive*' in *-ing*.

34. e) *Abstract* nouns, and the *names of materials*, generally take the article. When a *whole class*, or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article.

34\*. a) ὁ ῥινόκερος τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide*.

b) φεύγωμεν τὰ αἰσχροῦ· διώκωμεν τὰ καλά, *let us fly*

<sup>a</sup> The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is. If the writer wished to *inform* us that the rhinoceros *had* a *hide*, which was moreover a *strong one*, he would *not* use the article. Thus of the crocodile: ἔχει δὲ καὶ ὄνυχας καρτεροῦς, *it also has strong claws*.

<sup>b</sup> Thus in English, "Burke on *the Sublime and Beautiful*."

from what is base; *let us pursue* what is honorable.

c) *μὴ διώκωμεν τὰ αἰσχρά*, *let us not pursue* what is base.

d) *τὸ ταχὺ λαλεῖν*, *talking fast*; *τοῦ ταχὺ λαλεῖν*, *of talking fast*, &c.; *τὸ πάντα κακῶς λέγειν*, *the speaking ill of every body*.

e) *ἡ ἀρετή*, *virtue*; *ὁ χρυσοῦς*, *gold*; *οἱ ἀγαθοί*, *the good*; *οἱ ἀετοί*, *eagles*.

f) *τὸ τελευταῖον*, *at last*; *τὸ ἀπὸ τοῦδε*, *henceforth*.

### 35. VOCABULARY 6.

Rhinoceros,	ῥινοκέρως, ωτος, ὁ.
Nose,	ῥίς, ῥινός, ἡ (plur. "nostrils").
Horn,	κέρας, ατος (ας, ως), τό.
Hide,	δορά, <sup>d</sup> ᾱς, ἡ.
Strong,	ἰσχυρός, ᾱ, ὄν.
To fly from,	φεύγω.
Base, disgraceful,	αἰσχρός, ᾱ, ὄν: αἰσχίων, αἰσχιστος.
To pursue,	διώκω. <sup>c</sup>
Fast, quick,	ταχύς, εῖα, ὅ (neut. adj. = adv.)
Talk,	λαλέω.
Speak, say,	λέγω.
Speak ill of,	κακῶς λέγειν (acc.)
Speak well of,	εὖ λέγειν (acc.)
Treat ill, behave ill to,	κακῶς ποιεῖν (acc.)
Treat well, do kind offices to, confer benefits on,	εὖ ποιεῖν (acc.)
Elephant,	ἐλέφας, αντος, ὁ.
Stag,	ἔλαφος, ου, ὁ.
Gold,	χρυσός, οῦ, ὁ.

<sup>c</sup> Literally, 'the from this' (time).

<sup>d</sup> Nouns in α and η, from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into ο, as in perf. 2. (mid.) δέρω. *slay*; δορά.

• The fut. mid. is the more common in Attic Greek.

Good,

ἀγαθός, ἡ, ὅν: ἀμείνων, ἀρισ-  
τος.

Eagle,

ἀετός, οὗ, ὁ.

διώκειν is also, to *prosecute*; φέγειν, to be *prosecuted*: διώκειν τινα φόνον, to *prosecute a man on a charge of murder*; φέγειν φόνον (understand δίκην, *cause, trial*), to be *tried for murder*.

### Exercise 7.

36. The elephant has a strong hide. The maiden has very beautiful hands. The stag has very beautiful horns.<sup>15</sup> The Persian's boys pursue *what is honorable*. Let us fly from those who pursue *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*fly from*) talking fast. Let us fly from the madness of speaking ill of every body. Let us do kind offices to our friends. The citizens prosecute Philip on a charge of murder.<sup>17</sup> Sophroniscus was tried for murder.<sup>17</sup> Let us henceforth pursue the honorable. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs.* 1. p. 17). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

### § 7. Article as a demonstrative pronoun. Pronoun.

37. a) ὁ μὲν—ὁ δέ,<sup>1</sup> *this—that; the one—the other*, &c. οἱ μὲν—οἱ δέ, *these—those; some—others*. (More than one ὁ δέ may follow.)

38. b) In a narrative ὁ δέ stands (once) in reference

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<sup>1</sup> μὲν, *indeed*;—δέ, *but*. Often, however, there is no considerable opposition between words so connected, the use of μὲν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.—In translating from English into Greek, whenever the *second* of two connected clauses has a *but* the first should have a μὲν.

to an object already named. So καὶ ὁς, when the reference is to a *person*.

39. d. 1) αὐτός is 'self,' when it stands in the *nom.* without a substantive, or, in *any case* with one.

2) αὐτός is *him, her, it, &c.* in an oblique case without a substantive.

3) ὁ αὐτός is 'the same.'

4) αὐτός standing alone in an oblique case, is never 'self,' except when it is the *first word* of the sentence.

40. a) τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, *the same things pain some persons, but delight others.*

b) λύκος ἄμυνον εἰδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγε,<sup>ε</sup> *a wolf was pursuing a lamb; and (or but<sup>h</sup>) it fled for refuge into a temple.*

c) καὶ ὁς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, *and he, being deceived, pursues at full speed* (literally, 'at or with force or strength').

d) αὐτὸς ἔφη, *he himself said (it).* αὐτὸς ὁ δούλος, *or, ὁ δούλος αὐτός, the slave himself:* ὁ αὐτὸς δούλος, *the same slave.* μᾶλλον τοῦτο φοβέμαι ἢ τὸν θάνατον αὐτόν, *I fear this more than death itself.* ἔδωκεν αὐτοῖς τὸ πῦρ, *he gave them the fire.* αὐτὸν γὰρ εἶδον, *for I saw the man himself:* εἶδον γὰρ αὐτόν, *for I saw him.*

#### 41. VOCABULARY 7.

Same,	ὁ αὐτός, ἡ, ὁ.
Some—others,	οἱ μὲν—οἱ δέ.
To pain, annoy,	λυπέω.
Delight,	τέρπω.

<sup>ε</sup> καταφεύγω. (2. aor.)

<sup>h</sup> δέ is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often, therefore, omitted in translating into English.



Wolf,	λύκος, ου, ό.
Lamb,	ἀβνός, οὔ, ό.
Fly for refuge,	καταφεύγω.
Temple,	ναός, <sup>1</sup> οὔ, ό.
More—than,	μᾶλλον—ἤ.
To fear,	φοβέομαι <sup>k</sup> .
Death,	θάνατος, ου, ό.
Fire,	πῦρ, πυρός, τό.
Say,	φημί.
Give,	δίδωμι.
Sheep,	δῖς, οἷς. <sup>1</sup>
Dog,	κύων, κυνός, ό et ἡ (m. if the sex is not to be spec- ified. R. κυν, V. κύον).
House,	οἶκος, ου, ό.
Deceive,	ἀπατάω, ἐξαπατάω (the lat- ter being stronger, to de- ceive thoroughly).
At full speed,	ἀνὰ κράτος (at force).
Force, strength,	κράτος, εος (οὔς), τό.
Ride,	ἐλαύνειν (to drive on, ἵππον understood).
For,	γάρ.

Can γάρ begin the sentence? (No.) Can εἰ? (No.) Can μέν?  
(No.)

### Exercise 8.

42. A dog was pursuing a sheep, *and it* fled-for-re-  
fuge into a house. *Some* admire the mother; *others* the  
daughter. Cyrus rides at full speed. I<sup>m</sup> *myself* say it.  
I admire the mother more than the daughter *herself*.  
They will give *him* the gold. I will give the gold to  
(the man) *himself* (39. 4). I deceived the slave *himself*.

<sup>1</sup> νεός, Att.

<sup>k</sup> In act. *frighten*. It has *f. mid.* and *pass.*; aor. *pass.*

<sup>1</sup> The forms in Attic Greek are; S. οἷς, οἰός, οἷτ, δῖν,—D. οἷς, οἰοῖν.

P. οἷς, οἰῶν, οἰσί, οἷας and οἷς. (It is m. and f.)

<sup>m</sup> The nom. of the *personal* pron. is not to be expressed.

*And they* (40. c), being deceived, fly-for-refuge into a temple. *And he*, riding at full speed, flies from those who<sup>1</sup> are pursuing him.<sup>2</sup> The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue them<sup>3</sup> *ourselves*. Let us not deceive our neighbour. *The Persians of those days*<sup>4</sup> pursued honorable things.<sup>5</sup> Speak well of those who<sup>1</sup> have done you kind offices.<sup>6</sup>

### § 8. Pronouns continued.

43. The noun with οὗτος, ὅδε (*this*), ἐκεῖνος (*that*), takes the article; the pronoun standing *before* the article, or *after* the noun.

44. πᾶς in the *sing.* without the article (= ἕκαστος), 'each,' 'every,' with the article, 'whole,' 'all.'

45. a) οὗτος ὁ ἀνὴρ, or ὁ ἀνὴρ οὗτος [*not* ὁ οὗτος ἀνὴρ], *this man*. ἐκεῖνος ὁ ἀνὴρ, or ὁ ἀνὴρ ἐκεῖνος, *that man*. αὐτὸς ὁ βασιλεὺς, or ὁ βασιλεὺς αὐτός, *the king himself*.

b) πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *the whole city, all the city*.

c) ἄλλοι, *others*; οἱ ἄλλοι, *the others*; οἱ ἕτεροι, *the others* (with a stronger opposition), *the other party*.

d) ἡ ἄλλη χώρα, *the rest of the country*.

e) πολλοί, *many*; οἱ πολλοί, *the many, the multitude, most people*.

### 46. VOCABULARY 8.

Others,  
The others,

ἄλλοι.  
οἱ ἄλλοι.

<sup>1</sup> The *acc.* of the pronoun is seldom expressed when the person meant is quite obvious.

<sup>2</sup> In the plur. πάντες *must* have the article, when there is reference to particular objects: when not, the usage is variable.

The other party,	οἱ ἕτεροι.
The rest of,	ὁ ἄλλος (agreeing with its subst.)
Many, much,	πολύς, <sup>p</sup> πολλή, πολύ.
Great,	μέγας, μεγάλη, μέγα.
The many, the multitude,	{ οἱ πολλοί.
Most people,	
Every, each,	πᾶς (in the <i>sing.</i> without the <i>art.</i> )
The whole, all,	πᾶς ὁ, or ὁ πᾶς (in the <i>sing.</i> Pl. πάντες: see note on 44.)
This,	οὗτος: ὅδε.
That,	ἐκεῖνος, η, ο.
Man,	ἀνήρ, ὄρος: ἄνθρωπος, ον, ὁ.
To cut,	τέμνω, <sup>q</sup> (of a country to <i>rav-</i> <i>age</i> or <i>lay waste</i> by cut- ting down its trees, crops, &c.)
The enemy,	οἱ πολέμιοι ( <i>adj.</i> )

Obs. *ἀνήρ*\* (*vir*), *man* as opposed to *woman*, and used in a good sense. *ἄνθρωπος* (*homo*), *man* as a *human being*, opposed to other animals; and often used, like *homo*, when *contempt* is to be expressed.

### Exercise 9.

Obs. With '*this*,' '*that*,' the order is,

Pron.	Art.	Noun.
(or,) Art.	Noun,	Pron.

47. The enemy laid waste *the whole* country. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (οὐ) admire the beauty of wisdom. The king *himself* is laying waste *the rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper<sup>11</sup>

<sup>p</sup> πολύς, πολλή, πολύ,  
πολλοῦ, πολλῆς, πολλοῦ, &c.

<sup>q</sup> τέμνω, τεμῶ, τέμνηκα, ἔτεμον, ἐτμήθην. (Roots: τεμ, τεμ.)

<sup>r</sup> See *Jelf's Greek Gram.*, Vol. I. p. 81, 97.

city. The others were turned into eagles. I will give *the whole egg* to my brother. He gave *all the water* to his (18) horses. I feel pain<sup>4</sup> in every part of my head (*in my whole head*). *Most people* rejoice when<sup>5</sup> their friends are wealthy. *The other party* manage the affairs of the city.

### § 9. Pronouns continued.

48. a) In the reflexive pronouns (ἐμαυτοῦ, &c.)<sup>6</sup> the αὐτός is not *emphatic*. To express 'self' emphatically, αὐτός must precede the pronoun, αὐτὸν σέ, &c.

49. b) 'Own' is translated by the *gen.* of the reflexive pronoun (ἐαυτοῦ). 'His' by the *gen.* of αὐτός. (So 'their' by *gen. plur.*)

50. c) ἐαυτοῦ is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence.<sup>7</sup>

But the simple αὐτόν is often used, or εἰ (οὗ, οἱ, &c. σφεῖς, σφέας, &c.)

οὗ is never *simply* reflexive in Attic prose, but is confined to *this kind* of reflexive meaning. (B.)<sup>8</sup> The forms οὗ, εἰ, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

51. a) ἐθίξες σαυτόν, *accustom yourself*.

b) εἶπεν πάντας τοὺς ἀνθρώπους τὰ ἐαυτῶν ἀγαπᾶν,  
he said that all men loved<sup>9</sup> their own things.

- |             |          |
|-------------|----------|
| G. ἐμαυτοῦ, | ἐμαυτῆς, |
| D. ἐμαυτῶ,  | ἐμαυτῇ,  |
| A. ἐμαυτόν, | ἐμαυτήν. |

<sup>6</sup> Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

<sup>7</sup> This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttmann, p. 325.

<sup>8</sup> It is an idiom of our language to use a *past* tense in a sentence beginning with 'that' (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres. infin.* must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

- c) νομίζω τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ, *he thinks that the citizens serve him.*  
 d) στρατηγὸς ἦν Ξενοκλείδης, πέμπτος αὐτός, *Xenoclidēs was their general (himself the fifth =) with four others.*

## 52. VOCABULARY 9.

Accustom,	ἐθίζω. <sup>1</sup>
I am accustomed,	εἰθισμαι or εἴωθα (a perf. 2. from εἶθω: κατὰ τὸ εἴωθός, neut. part. accg. to my, his, &c. custom; as my, his, &c. custom was.)
Love, like, am fond of,	ἀγαπάω: also, with acc. or dat. "I am contented with."
Think, am of opinion,	νομίζω.
Serve, perform service,	ὑπηρετέω. <sup>2</sup>
General,	στρατηγός, οὗ, ὁ:
To command (an army),	στρατηγέω.
Third,	τρίτος, η, ον.
Fourth,	τέταρτος, η, ον.
Every body,	πᾶς τις.
I am present, here, &c.,	παρ-εἰμι. (τὰ παρόντα present things, circumstances, or condition.)

*To perform this service, ὑπηρετεῖν τοῦτο.*  
*" these services, ὑπηρετεῖν ταῦτα.*

## Exercise 10.

53. Accustom yourself to confer benefits upon<sup>1</sup> the good. Every body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you

<sup>1</sup> From στρατός army, ἔγω lead.

<sup>2</sup> Augment. ε, εἰθίζον, εἰθισμαι. It is used in pass.

<sup>3</sup> ἐπεί, ὁπότε, properly, to row for a person, or at his command.

yourself (48). Philip was their general *with two others*. He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your (18) present condition. Let us not treat those ill who<sup>1</sup> have done good to us. He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a<sup>12</sup> large head. I am accustomed to perform you these services.

### § 10. Of the Neuter Adjective.

54. *a*) In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular*.

55. *b*) The *neut. article* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

56. *c*) Neuter adjectives are used *adverbially*; and generally,

The *neut. sing.* of the *comp.* } serve also for *comp.*  
The *neut. plural* of the *sup.* } and *sup.* of the *adv.*

57. *d*) When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

58. *e*) *πολύς* (*πλέον* or *πλείων*, *πλείστος*), superlatives, and the *adj.* *ἥμιον*,<sup>2</sup> stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not *τὸ πολὺ τῆς γῆς*, but *ἡ πολλή*.)

59. *a*) *εἶπε ταῦτα*, *he said this*.

<sup>2</sup> *Acc. plur.* *αἶς* and *εας*. *G. οὐς* in later writers.

- b) τὰ τῶν θεῶν φέρειν δεῖ, *we should bear* what comes from the gods.  
 c) σοφώτερον ποιεῖς, *you act* more wisely. αἰσχίστα διετέλει, *he lived in* a most disgraceful way.  
 d) ἡ ἀρετὴ ἴστω ἐπαινετόν, *virtue is* praise-worthy.  
 e) ἡ πολλὴ τῆς χώρας, *the greater part of the country.* ὁ ἡμῖν χρόνος, *half the time.*

## 60. VOCABULARY 10.

We ought, should or must,	δεῖ <sup>a</sup> ( <i>oportet</i> ).
To bear,	φέρειν. <sup>b</sup>
Said,	εἶπον. <sup>c</sup>
To live,	δια-τελείω, ἴσω (properly <i>finish</i> , <i>go through</i> ; βίον or χρόνον understood).
Praise-worthy,	ἐπαινετός, ἡ, όν.
To praise,	ἐπαινέω. <sup>d</sup>
To act,	ποιέω.
Forwardness, zeal,	τὸ πρόθυμον ( <i>adj.</i> for ἡ προθυμία).
Peloponnesus,	Πελοπόννησος, ον, ἡ.

## Exercise 11.

61. The others laid waste *half* the country. The other party<sup>1</sup> act more wisely. The rest<sup>2</sup> of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better.\* The *rest* of the citizens are doing very well.\* The king of the Persians has ravaged the greater part of the

<sup>a</sup> δεῖ (—δέοι, δέη, δεῖν, δέον), δεήσει. Imperf. ἔδει.

<sup>b</sup> φέρω, οἶσω, ἐνήνοχα: aor. 1. ἤνεγκα. Pass. ἐνεχθήσομαι and οἰσθήσομαι, ἐνήνεγμαι, ἐνέχθην.

<sup>c</sup> εἶπον (*cint*, &c.) an aor. 2. Also εἶπα aor. 1., of which εἶπατε, εἶπάρω, and also εἶπας, are used by Attic writers.

<sup>d</sup> —ἴσω (Xen. but generally ἴσομαι,) ἤνισα, ἤνεκα, ἡνέθην: but ἤνημαι.

• By 56 the compar. and superl. of *good* must here be used.

Peloponnesus. Wisdom is praiseworthy (57. d). The son of Sophroniscus<sup>9</sup> said *this* (54. a). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others*.<sup>21</sup> Accustom yourself to bear what comes from the gods. One ought to like one's own things. A certain man had a hen. Eagles<sup>15</sup> have a<sup>12</sup> very beautiful head.

### § 11. Subject and Predicate.

62. a) The *nom. neut. plur.* generally has the verb in the *singular*; but often not b) when *persons* or *living creatures* are spoken of.

63. c) The verb '*to be*' is often omitted.

64. a) τὰ ζῶα τρέχει, *the animals run*. τῶν ὄντων τὰ μὲν ἔστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of existing things some are in our power, and others are not in our power*.

b) τοσάδς ἔθνη ἰστροάτευον, *so many nations went on the expedition*.

c) τὰ τῶν φίλων κοινά, *the property of friends is common*.

### 65. VOCABULARY 11.

Animal,

Run,

In a person's power,

ζῶον, ον, τό.

τρέχω<sup>1</sup> (δραμ).

ἐπὶ with the *dat.* of the *person* (ἐπ' ἐμοί, *in my power*; ἐπ' ἐμοῦ, *in my time*; ἐπὶ τοῦ πατρός, *in my father's time*).

So many,

Nation,

Go on an expedition,

τόσος, τοσόσδε, τοσοῦτος.

ἔθνος, εος, τό.

στρατεύω.

<sup>1</sup> τρέχω, δραμομαι, δεδράμηκα, ἔδραμον.



Existing things, things,	τὰ ὄντα (part. from εἶμι. τῷ
that are, or (54, a) what is,	ὄντι, in reality, really.)
To go away,	ἄπ-εἰμι. <sup>ε</sup>
Now (=already, at once,	
without waiting any	ἤδη.
longer),	

(Words after which the omission of the copula ('is' 'are' &c.), is very common.)

Ready,	ἐτοῖμος, <sup>h</sup> η, ον.
Disappeared, vanished,	φροῦδος, <sup>i</sup> η, ον.
(It is) time,	ὥρα.
Easy,	ῥάδιον (neut. of ῥάδιος).
Hard, difficult,	χαλεπόν (neut. of χαλεπός).
Worthy,	ἄξιος, α, ον.
Possible,	δυνατός, ή, όν,
Impossible,	ἀδύνατος, ος ον.
Necessity,	ἀνάγκη (=it is necessary).
Lawful,	θείμις, θείμιδος, ή (=fas).
	&c., &c.

### Exercise 12.

66. These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It is now time to go away. They *are* ready to do this. The judge *is* worthy of death (*gen.*) The boys have disappeared;<sup>k</sup> the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods.*<sup>ε</sup> It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son<sup>g</sup> of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise.

<sup>ε</sup> εἶμι has a *fut.* meaning, and is more common in this sense than ἐλεύσομαι, *fut.* of ἔρχομαι. In the *moods* it is used as *pres.* or *fut.* (B.)

<sup>h</sup> Afterwards εἰς τοῖς.

<sup>i</sup> From πο, ὁδός: only found in *nom.* of all numbers.

<sup>k</sup> Begin with *adj.* *Have, has,* are not to be translated.

§ 12. *On the Moods.*

67. a. 1) *The moods of the aorist do not refer to past time, and are therefore rendered by the present in English.*


2) *The moods of the aorist express momentary<sup>1</sup> actions; those of the present, continued ones.*

3) *But the participle of the aorist does refer to past time. πρῶν, having fallen.*

68. a) *μή* when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.<sup>m</sup>

[In doing the exercises, consider (1) whether a *single definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present, (2) *if* you use the *present*, you must also use the *imperative*; if the *aorist*, the *subjunctive*.]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person.

69.  *The optative is the regular attendant of the historical tenses.* Hence,

70. b) *The relatives and particles* (except the compounds of *ἄν*; see 77, 89), which take the *subjunctive*, after the *present* and *future*, take the *optative* after the *historical<sup>n</sup>* tenses.

The *optative* is thus, in fact, the *subjunctive* of the *historical* tenses, answering to the *imperfect* and *pluperfect* of the Latin subjunctive.

71. c) So the particles and pronouns, which go with the indicative *in direct*,<sup>o</sup> take the optative *in oblique<sup>o</sup>* narration.

<sup>1</sup> *Momentary* is here used in a somewhat loose way, to express *single definite* actions, not contemplated as *continuing*.

<sup>m</sup> *μή* with *imperative present* tells a man to *leave off* what he has already begun: *μή* with *aor. subj.*, tells him *not to begin* the action. (H.) This is a *consequence* of the distinction pointed out, not a *new* distinction.

<sup>n</sup> i. e. *Imperf., aorists, and pluperf.*

<sup>o</sup> *Oblique narration (sermo obliquus)* is when the *opinions, asser-*

72. a) μὴ κλέπτε, *do not steal* (forbids stealing *generally*).

μὴ κλέψῃς, *do not steal* (forbids stealing in a *particular instance*).

b) { *πᾶρεμι, ἵνα ἴδω, I am here to see.*  
       *παρῆν, ἵνα ἴδοιμι, I was there to see.*  
       *οὐκ ἔχω (or οὐκ οἶδα), ὅποι<sup>ν</sup> τράποιμαι, I don't*  
       *know which way to turn myself.*  
       *οὐκ εἶχον (or οὐκ ᾔδειν), ὅποι<sup>ν</sup> τραποίμην, I did*  
       *not know which way to turn myself.*

c) ἤρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*  
       ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ  
       ὁρῶ ἦν, *he told me that the road led to the*  
       *city which I saw.*

### 73. VOCABULARY 12.

Steal,	κλέπτω.
Theft,	κλοπή, ῥῆς, ἡ.
Know,	οἶδα. <sup>1</sup>
Whither,	ποῖ; (in dependent questions ὅποι.)

tions, &c., of another are related in the *third person*. "He said that *he* thought, &c."—"He said, '*I think*,' &c." would be in *direct* narration (*sermo rectus*).

¶ In *dependent* (or *indirect*) questions, the *regular* rule is to use,

not πόσος;	ποῖος;	πηλίκος;
(quantus?)	(qualis?)	how old or big?
but ὅσος,	ὅποιος,	ὀπηλίκος.
So not ποῖ;	ποῖ;	πῶς;
when? whither? where?	how?	whence? how? whither?
but ὅποτε, ὅποι,	ὅπου,	ὅπως,
		ὁπόθεν, ὁπη.

So, also, not τίς, but *ὅστις*. But the *direct* interrogatives are very often used in *indirect* questions, as: *ἠρώτα με τίς εἶπεν, he asked me who I was.*

<sup>1</sup> Properly a *perf.* from εἶδω, *see. I have perceived=I know.*

οἶδα, ἴσθι, εἰδείην, εἰδῶ, εἰδέναι, εἰδώς.

Plup. ᾔδειν. Fut. εἰσομαι (εἰδήσω).

Perf. οἶδα, οἶσθα, οἶδες | ἴστων, ἴστων | ἴσμεν, ἴστε, ἴσασι.

Plup. S. ᾔδειν, Att. ᾔδη (from ᾔδεα).

ᾔδεις, commonly ᾔδεισθα, Att. ᾔδησθα.

ᾔδει, Att. ᾔδεις, and ᾔδη.

P. ᾔδωμεν and ᾔσμεν.

ᾔδείτε, ᾔστε.

ᾔδεσαν, ᾔσαν.

Turn,	τρέπω (Mid. <i>turn myself</i> ).
To ask,	ῥέωμην, aor. 2: (ῥωτάω used for the other tenses.)
Road,	ὁδός, οὐ, ἡ.
Lead (of a road),	γέρω.
See,	οράω.*
To be so,	οὕτως ἔχειν (to have themselves so.)
To be found or brought in guilty,	ἀλῶναι* (with gen.)
Battle,	μάχη, ης, ἡ.
Fight,	μάχομαι, ἐσσομαι, οἶμαι, ημῖ.
That, in order that,	ἵνα (= ut.)
That, after verbs of telling &c., for Latin <i>accus.</i> with <i>infinitive</i> ,	ὅτι, (with <i>indic.</i> unless the <i>optative</i> is required by 71. The <i>acc.</i> with <i>inf.</i> also occurs. See 91. b.)

For what is *ἔχω* sometimes used? (*to know*: so 'non habeo quo me vertam.') What are *strengthening* particles, and with what words are they often used? (γέ, at least; τίς, very; δέ, now. They are frequently used with *relatives*.)

### Exercise 13.

74. I am here *to see* the battle. I was here *to see* the battle. Do not pursue *what is disgraceful*.<sup>10</sup> The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led to Athens. Do not deceive your father (of a *particular* instance of deceit). The Persian was found guilty of murder. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenocides commanded them

\* The tenses supplied from the roots *ἐπ*, *εἰδ*: ἐρώ, ὄψομαι, ἐώρακα, ἐώραμαι (ὠμαι), ὥσθην. Imp. ἐώρων. For aor. εἶδον, ἰδέ, &c. and εἰδόμεν, ἰδοῦ, &c.

\* ἀλίσκομαι (*am taken or caught*), ἀλώσομαι, ἐάλωκα. Aor. ἐάλων (ἦλυν), ἐλοίην, ἐλώ (ῶς, &c.), ἀλῶναι, ἀλόε.

The *α* is long in the augmented, short in the unaugmented forms.

<sup>10</sup> See note on 51. b.

*with two others.*<sup>21</sup> Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (*ei*) these things were so.

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§ 13. *The Moods continued.*

*On ei and ãv. Conditional Propositions.*

Introductory remarks on ãv.

75. This particle (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

76. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it often refers to an *implied condition*.

77. It coalesces with several particles, so as to form one word with them.

Thus with *ei*,            *õre*,            *ẽpsidẽ*  
it forms *ẽáv*, *ẽv*, *ãv*, *õrav*,    *ẽpsidáv*.

78. The *ãv* = *ẽáv*, *ei ãv*, *regularly* begins the sentence, and is thus distinguished from the simple *ãv*, which *must have some words* before it.

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79. *ei* (like our '*if*') has the two meanings of *if*\* and *whether*: it goes with the *indic.* or *optative*; but not, in good writers, with the *subjunctive*.—(See example in 72. c.)

80. a) *Possibility* without any expression of *uncertainty*; *ei* with *indic.* in both clauses.

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\* See 334.

- b) *Uncertainty* with the *prospect of decision*; *ἐάν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.
- c) *Uncertainty* without any such accessory notion: *εἰ* with the *optative* in the conditional clause, and *ἄν* with the *optative* in the consequent clause.
- d) *Impossibility*, or belief that the thing is *not* so: *εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.

1) The imperfect is used for *present* time, or when the time is quite *indefinite*.

2) If both condition and consequence refer to *past* time, the *aorist* must be used, at least in the *consequent* clause; unless the consequence is to be represented as *continuing*.

3) The condition may refer to *past*, and the consequence to *present* time.

*εἰ ἐπεισθὼν, οὐκ ἂν ἠρρώσκειν, if I had (then) been persuaded, I should not (now) be out of health.*

81. a) { *εἰ ἐβρόντησε καὶ ἤστραψεν, if it has thunder-  
ed it has also lightened.*  
          { *εἴ τι ἔχεις, δός, if you have any thing, give  
                  it.*

b) *ἐάν τι ἔχωμεν, δώσομεν, if we have any  
thing, we will give it.*

c) *εἴ τις τὰντα πράττοι, μέγα μ' ἂν ὠφελήσῃ, if  
any one should do this, he would do me a  
great service.*

d) *εἴ τι εἶχεν, εἰδίδον ἄν, if he had any thing,<sup>a</sup> he  
would give it.*

*εἴ τι ἔσχεν, εἰδωκεν ἄν, if he had had any  
thing, he would have given it.*

## 82. VOCABULARY 13.

To benefit, to do a service,	ὠφελέω.
Hurt, injure,	βλάπτω.
Kill, put to death,	ἀπο-κτείνω.

<sup>a</sup> It is implied, that he *has not* any thing.

Speak the truth,	ἀληθεύω.
Mina,	μνᾶ, μνᾶς, ἡ.
Talent,	τάλαντον, ον, τό.
Not only—but also,	οὐχ ὅτι—ἀλλὰ καί.
Even,	καί.
Not even,	οὐδέ.

⚡ ONS. ὠφελεῖν, βλάπτειν, &c. take besides acc. of person, an *adj.* in the acc. *neut. plur.*, where we should use adverbs; *very, more, &c.* μεγάλα, μικρά, μείζω, τὰ μέγιστα.

#### Exercise 14.

83. If I have any thing,<sup>26</sup> I will give it. If you were to do this, you would confer the greatest benefit upon me (c). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (c) this, he would do the greatest<sup>28</sup> injury to the state. If you speak the truth (i. e. *if what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit<sup>29</sup> upon all the citizens. If this be so,<sup>27</sup> I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole<sup>20</sup> country. If the citizens were wise, they would have killed not only Xenoclides, but also Philip. If you *should be found guilty*<sup>27</sup> of murder, the citizens will put you to death.

#### § 14. The Moods continued.

84. a) The optative with ἄν is equivalent to our *may, might, would, should, &c.*

<sup>v</sup> Such a verb as '*I do not say*' is understood: I saw, *not that* my son, *but also &c.* = I saw (*I do not say*) that (*I saw*) my son, but also, &c.

It properly refers (as our *would*, &c.) to a condition supposed. Thus in (86\*. a), 'I would gladly see it,' if it were possible; in (86\*. b) 'one could not,' &c. if one were to look.

85. b) The optative with  $\alpha\upsilon$  is often translated by the *future*.

The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence the optative with  $\alpha\upsilon$  is used of the most positive assertions.

86. c. d. e.)  $\alpha\upsilon$  gives to the *infinitive* and the *participle* the same force that it gives to the *optative*.

Thus (as in 86\*. d) the *inf.* gets the force of an *inf.* *future*.<sup>v</sup>

This is the common way of expressing the future after verbs of *hoping thinking, trusting, praying, knowing, confessing*, &c., when it is dependent on a *condition expressed or implied*.

Of a *positive unconditional* expectation, &c. the infinitive without  $\alpha\upsilon$  is to be used; the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued*. (K.)

86\*. a) ἡδέως  $\alpha\upsilon$  θ ε α σ α ἰ μ η τ α ῦ τ α, I would gladly see *this*, or, I should like to see *this*.  $\alpha\upsilon$ -θ ρ ω π ο ν ἀ ν α ἰ δ έ σ τ ε ρ ο ν ο ὔ κ  $\alpha\upsilon$  τ ις ε ὔ ρ ο ι, a man, or, one could not find a more shameless fellow.

b) ο ὔ κ  $\alpha\upsilon$  φ ε ὔ γ ο ι σ, you will not escape.

c) πό σ ο ν  $\alpha\upsilon$  ο ἶ ε ι ε ὔ ρ ε ῖ τ τὰ σὰ κ τ ή μ α τ α π ω λ ο ῦ μ ε ν α; how much do you think your possessions would fetch (literally, find) if they were sold?

d) ο ὔ κ έ σ τ ι ν έ ν α ἀ ν δ ρ α  $\alpha\upsilon$  δ υ ν η θ ή ν α ἰ π ο τ ε ἀ π α ν τ α τ α ῦ τ α π ρ ᾱ ξ α ι, it is not possible that one man should ever be able to do all this.

e) τ ᾱ ἅ λ λ α σ ι ω π ῶ, πό λ λ'  $\alpha\upsilon$  έ χ ω ν ε ἰ π ε ῖ ν, I hold my tongue about the rest, though I should have much to say. α ἰ τ ε ῖ μ ι σ θ ὄ ν, ὡ ς π ε ρ ι γ ε ν ὀ μ ε ς

<sup>v</sup> γράφειν  $\alpha\upsilon$ =scripturum esse.

γεγραφέναι  $\alpha\upsilon$ =scripturum fuisse.

γράφαι  $\alpha\upsilon$ =(a) scripturum fuisse, or as pres. (b) scripturum esse.

γράφειν  $\alpha\upsilon$ =scripturum fore. (K.)

γράφειν  $\alpha\upsilon$  is proved, I think, to be correct by Hartung, against Porson, Hermann, &c. Kühner and Rost both agree with Hartung.

For τὰ ἅλλα.



νος ἀν† τῶν πολεμίων, *he asks for pay on the plea that he could then conquer his enemies.*

## 87. VOCABULARY 14.

‘Would (or should) like to . . . . .’ (how translated?)

See, behold,  
Shameless,  
Shamelessness, impudence,  
Find; (of things sold) fetch,  
Possession,  
Acquire, get,

Sell,  
Can, am able;  
How is ‘*it is possible*’  
sometimes expressed?

One,  
Hold my tongue about,  
Ask for: *in mid.* ask for  
myself,

Pay,  
Conquer, get the better of,

ἡδέως, *gladly.* (ἡδιστὶ ἀν  
. . . . ., *should like ex-*  
*tremely; ἡδιον ἀν. . . . .*  
*ἢ, I would rather than.)*

θεάομαι.  
ἀναιδής, ἤς, ἐς.  
ἀναιδεία,<sup>a</sup> ας, ἡ.  
εὐρίσκω.<sup>a</sup>  
κτῆμα,<sup>b</sup> ατος, τό.  
κτάομαι, (perf. κέκτημαι = *I*  
*possess.*)

πωλέω.  
δύναμαι.<sup>c</sup>

by ἔστιν.

εἰς, μία, ἕν. G. ἐνός, μίας, &c.  
σιωπάω, (with fut. mid.)

αἰτέω.

μισθός, οὔ, ὁ.  
περιγίγνομαι, (with gen. See  
15, note l.)

† Literally ‘*as thus being-likely-to-conquer.*’

ν From ἡδύς, *sweet*. Adverbs in ως are formed by adding ως to the root; καλ-ός, καλῶς· ταχ-ύς, ταχέ-ος, ταχέ-ως.

<sup>a</sup> The termination ια becomes εια when derived from adjectives in ης, by contraction with the ε of the root; ἀναιδής, ἀναιδέ-ος, ἀναιδεία. The α is then shortened, and the accent thrown back to the *last syllable but two*. α is an inseparable particle, meaning ‘*not*’ in compound words. It generally takes ν before a vowel: α, *not*, αἰδ, the root of words denoting *reverence, respect, shame, &c.*

<sup>b</sup> εὐρίσκω, εὐρίσσω, εὐρηκα, εὐρημαι. εὔρον, εὐρόμην, εὐρέθην. Verb adj. εὐρετός.

<sup>c</sup> See 8. note α.

<sup>d</sup> δύναμαι, δυήσομαι, δεδύνημαι, ἡδυνήθην. (2 sing. δύνασαι.)

Escape from,	φεύγω, ( <i>acc. fut. mid.</i> )
Black,	μέλας, αἶνα, <i>αν.</i>
Flatterer,	κόλαξ, ακος, <i>ό.</i>
Flatter,	κολακεύω.
Ever, at any time,	ποτέ, <sup>d</sup>
Just,	δίκαιος, <i>α, ον.</i>
Faithful,	πιστός, <i>ή, όν.</i>
How much,	πόσον, ( <i>neut.</i> )
Think,	οἶομαι. <sup>e</sup>
Hope,	ἐλπίζω.

## Exercise 15.

88. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you<sup>f</sup> for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (72, *note*) his possessions would fetch, if sold? I will ask for three talents, *on the plea that I shall then conquer* (86\*. *e*) all my enemies. I hope that you will be able to do all this (86\*. *d*).

§ 15. *The Moods continued.*

89. *a*) The compounds of ἄν (*ἑάν, ὅταν, ἐπειδάν, &c.*

<sup>d</sup> πότε ; *interrog. when?*

<sup>e</sup> οἶομαι and οἶμαι (2 *sing.* οἶσι), οἶσσομαι, οἶσθην. *Imperf.* ὥομην, φμην.

<sup>f</sup> See 123, and 124. *a.*

77) *regularly* take the *subjunctive*. The same rule applies to *relatives* with *ἄν*.

90. b) When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (εἰ, ὅτε, ἐπειδή—ὅς, ὅστις, ὅσος, &c.) take their place with the *optative* (69).

90\*. c. d. e) When these compounds of *ἄν*, and relatives with *ἄν*, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect (futurum exactum)*.

91. a) παρίσομαι ἴάν τι δέη<sup>s</sup> (60,\*), *I will come to you (or, be with you), if I am wanted.*

b) ἔφη παρίσεσθαι, εἰ τι δέοι or δεήσοι, *he said that he would come, if he were wanted.*

c) τότε δὴ,<sup>h</sup> ὅταν ἂ χρὴ<sup>i</sup> ποιῆς, εὐτυχεῖς, *then only are you prosperous, when you do what you ought. τότε δὴ, ὅταν ἂ χρὴ ποιήσῃς, εὐτυχήσεις, then only will you be prosperous, when you have done<sup>k</sup> what you ought (tum demum, quum officia tua expleveris, felix eris).*

d) ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε, *when (or after) you have heard all, decide.*

e) διαφθερεῖ ὅ,τι ἂν λάβῃ, *he will destroy whatever he takes or lays hold of (ceperit).*

## 92. VOCABULARY 15.

At all,	τί, (neut. of τίς).
Also,	καί.
One ought,	χρῆ.
If there is any need, or occasion.	ἴάν τι δέη, or εἰ τι δέοι.
Am prosperous, or fortunate; prosper,	εὐτυχεῖω.

<sup>s</sup> τί=at all. ἴάν τι δέη, if it should be at all necessary.

<sup>h</sup> Then truly (and not before)=then only.

<sup>i</sup> χρῆ (oportet)—χρεῖν, χρῆ, χρῆναι, part. neut. (rd) χρέων. Imperf. ἔχρην or χρῆν (not, ἔχρον): fut. χρήσῃ.

<sup>k</sup> Properly, 'when you shall have done:' but in English a future action, that is to precede another future action, is generally put in the present or perfect tense. We do not, that is, mark that it is now future, but consider ourselves as removed by the 'when,' &c. to the time of its happening.

Fortune,	τύχη, ης, ἡ.
Hear,	ἀκούω. <sup>1</sup>
Judge, decide,	κρίνω.
When,	ὅτε. <sup>m</sup>
Then,	τότε.
When?	πότε;
Destroy,	διαφθείρω. <sup>n</sup>
Take,	λαμβάνω. <sup>o</sup>
Whosoever, whatsoever,	ὅστις. <sup>p</sup>
When, after,	ἐπειδή, or with ἄν, ἐπειδάν.

(*παρῆναι*, to be present (here or there), is often used of being present to assist; where we should use 'come to you,' or 'be with you.')

### Exercise 16.

✚ When the consequent verb is in the *fut.*, how is 'if' translated? with what mood?—81. *b*.

93. He says that he will come, if he is wanted (91. *b*). If we do what we ought, we shall be happy. <sup>2</sup>If the citizens were to do<sup>3</sup> what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed.<sup>5</sup> If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

<sup>1</sup> *Fut.* ἀκούσομαι (but *aor.* 1. ἤκουσα), ἀκήκοα, ἤκουσμαι.

<sup>m</sup> *εἰ* when the subj. should be used with ἄν.

<sup>n</sup> διαφθείρω, διαφθερῶ, διέφθαρκα.

<sup>o</sup> λαμβάνω, λήψομαι, εἴληφα. ἔλαβον.

<sup>p</sup> The neut. of *ὅστις* has sometimes a mark like a comma (called *diastole* or *hypodiastole*) after the *o*, to distinguish it from *οἷ*, *that*. (*οἷ*, *that*.)

§ 16. *The Moods continued.*

94. α) The *optative* is used of what *happened often*, when the time spoken of is *past*.

1) For *pres.* or future *time*, the relatives with *ἄν* and compounds of *ἄν* could be used.

2) To relatives *ἄν* gives in this way the force of our *ever*. *ὅς, ἄν* (= quicumque, siquis) *whosoever, any man who*; in plur. *all who*.

95. α) ὑπερῶν<sup>α</sup> εἶχεν ὁ πότις ἐν ἄστει διατρίβοις,<sup>β</sup> *he had an upper chamber whenever he stayed in town.*

β) ἐπαρτεν ἃ δόξειεν αὐτῷ, *he did what (in each case) seemed good to him.*

γ) οὗς (μὲν) ἶδοι εὐτάκτως καὶ σιωπῇ ἰόντας, ἐπῆρει,<sup>γ</sup> *he used to praise those whom (at any time) he saw marching in good order and in silence.*

## 96. VOCABULARY 16.

Upper chamber,  
Whenever,  
Stay (in a town),  
It seems good,

ὑπερῶν, ου, τό.

ὁπότε.

διατρίβω.

δοκεῖ<sup>α</sup> (= videtur, videntur,  
ἃ δοκεῖ μοι, *what seems  
good to me, what I please  
or choose to do*).

In good order,  
Rank,

εὐτάκτως.

τάξις, εως,<sup>γ</sup> ἡ.

<sup>α</sup> ὑπερῶν, adj. understand οἶκημα. ὑπερώιος, ὥς from ὑπέρ, as πα-  
ρώιος, ὥς from πατήρ. (P.)

<sup>β</sup> ἄστει is used of Athens as we use 'town' of London.

<sup>γ</sup> διατρίβειν, to rub (or wear) away, χρόνον, βίον (conterere tempus,  
terere vitam). Without acc. to linger, stay, &c.

<sup>δ</sup> The imperfect of an habitual action; translated by 'used to,' &c.  
See 2. OBS.

<sup>ε</sup> δοκέω (seem and also think), δόξω, δίδογμα (visus sum), aor. 1.  
ἶδοφα. (The 3 sing. δοκεῖ, imperf. ἰδοκεῖ, δόξει, ἰδοξε(ν), δίδοκται).

<sup>ζ</sup> τάσσω, real root tay. Hence tay-σις=τάξις. Nouns in σις, σια,

Order, arrange,	τάσσω, ξω.
Dining-room,	ἀνώγειον, <sup>w</sup> ω, τό.
March (of a single soldier),	εἰμι. <sup>x</sup>
Silence,	σιωπή, ἥς, ἥ.
Horse-soldier,	ἵππεύς, εως, ὁ ( <i>plur. cavalry</i> ).
To charge an enemy,	ἐλαύνειν εἰς (with <i>acc.</i> , sometimes, ἐπὶ).

## Exercise 17.

⚡ What is the *fut.* of ἐραυνέω?—60, note d.

97. He had a dining-room whenever he stayed in town. The judge had an upper chamber whenever he stayed in town. I praise all whom I see (94. 1) acting well. The judge praised all whom he saw acting well. I will do whatever (94. 1) I please.<sup>ss</sup> Whenever he took any city, he used to kill all the citizens. When I have taken<sup>ss</sup> the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order?. The cavalry of the Persians charge the ranks of the enemy. *I should like to see<sup>ss</sup> cavalry charging the enemy.*

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§ 17. On the Moods.

98. The subjunctive is used in *doubting* questions either alone, or after βούλει, θέλεις (*do you wish?*).

So also after οὐκ ἔχω (or οἶδα: 72. b), and ἀπορῶ (έω) *I am at a loss,*

from verbs, denote regularly the *abstract* notion of the verb. Hence τάξις=the *putting in order*; but also, *order, a place assigned, &c.*

<sup>w</sup> =ἀνώγειον from ἄνω, γαῖα, *earth, ground.*

<sup>x</sup> εἰμι, *ide,* (not to be confounded with σῆμι, *sum*).

ἔρωτῶ (ἄω) *ask* ζητῶ (έω) *seek*. (Optat. after the historical tenses 72. b.)

99. a) βούλει<sup>γ</sup> οὖν σὺ σκοπεῖν; *do you, wish then, that we should consider* (the question)?  
 b) πόθεν βούλει ἄρχομαι; *what do you wish me to begin with?*  
 c) τί ποιῶ; *what shall I do? what am I to do?*  
 ποῦ τράπωμαι; *whither shall I turn myself?*  
 d) εἴπω οὖν σοι τὸ αἴτιον; *shall I then tell you the cause?*  
 e) νῦν ἀκούσω<sup>α</sup> αὐθις—; *shall I now hear again—?*

## 100. VOCABULARY 17.

Wish,	βούλομαι, θέλω or ἐθέλω.
Consider, examine,	σκοπέω.
Whence.	πόθεν.
Begin,	ἄρχομαι,
Cause,	αἴτιον, <sup>δ</sup> οὐ, τό.
Again,	αὐθις.
Then ( <i>of inference</i> ),	οὖν.
Am at a loss,	ἀπορέω. <sup>ε</sup>
Seek,	ζητέω.

(ἀφ' ὑμῶν, ἀπὸ σοῦ, &c. ἀρξάμενος<sup>δ</sup> (*having begun with you* =) and you among the first; and you as much as any body.)

<sup>γ</sup> 2. sing. of βούλομαι, which with ἔρομαι and οἶμαι always make α in 2. sing. pres. (ὄψαι, οἶσαι).

<sup>α</sup> The subjunctive used in this way (subjunctivus dubitativus or deliberativus) must not be mistaken for the future.

<sup>α</sup> ἐθέλω (the most general expression for *wishing*) denotes particularly that kind of wish in which there lies a *purpose* or *design*: consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*. βούλομαι, on the other hand, is confined to that kind of *willingness* or *wishing*, in which the *wish* and *inclination towards* a thing are either the only thing contained in the expression, or are at least intended to be marked particularly. Hence it expresses a *readiness* and *willingness to submit* to what does not exactly depend upon oneself.—(Butt. *Lexilogus*, Eng. Trans. 194.)

<sup>δ</sup> Properly *adj.*

<sup>ε</sup> From α, not, πῶρος, *passage, outlet*.

<sup>δ</sup> The ἀρξάμενος must be in the case of whatever it refers to.

## Exercise 18.

After what tenses must the *opt.* be used in dependent sentences?

101. What shall I say? Do you wish, then, (that) we should go away? What shall we do? Do you wish, then, that we should tell you the cause? Do you wish that I should hold-my-tongue-about this? Do you wish, then, that I should begin? All men, *and you as much as anybody*, praise this man. This eagle has a<sup>18</sup> black head. They praise *not only*<sup>28</sup> the mother, *but also* the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune*<sup>25</sup>). You yourself shall hear. I am at a loss what (72, note p) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves.

## § 18. The Moods continued.

102. a) εἰ τι ἔχοι (or ἔχει), ἔφη δώσειν.\* } Compare ex-  
 b) εἰ τι ἔχοι, ἔφη δοῦναι ἄν. } amples in 81.  
 c) εἰ τι εἶχεν, ἔφη δοῦναι ἄν. }
103. a) When conditional propositions become dependent on another verb, the *consequent clause* is in the *infinitive*.  
 b) Instead, therefore, of the *optative with ἄν* (in 81. c) we shall have the *inf. with ἄν*.  
 c) Instead of the *imperfect* or *aorist* with ἄν (81. d) we shall have the *present* or *aorist inf.* with ἄν.  
 104. a) Instead of the *indic. future* (81. b) we shall have the *inf. future*; and εἰ with *optative* instead of εἰάν with *subj.*, if in connection with *past time*.

\* Also εἰ τι ἔχει (or ἔχοι), ἔφη δώσειν ἄν. See 86. note



105. Thus where we should have had in the *consequent clause*,

ποιήσω, { ποιῶμι ἄν, { ποιήσαιμι ἄν, { πεποιθήκοιμι ἄν,  
 { ἐποίουν ἄν, { ἐποίησα ἄν, { ἐπεποιθήκειν ἄν,  
 we shall have,  
 ποιήσεις, ποιεῖν ἄν, ποιῆσαι ἄν, πεποιημένοι ἄν.

### Exercise 19.

106. He said that, if you were to do this, you would do him the greatest service.<sup>28</sup> I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury<sup>29</sup> to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (86\*. c)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands.<sup>12</sup> I *should extremely like to see*<sup>29</sup> the wise men *of old*.<sup>11</sup> If the Persians *of the present day*<sup>11</sup> were wise, they would be doing better. I should wish to be contented with what comes from the gods.<sup>13</sup>

### § 19. οὐ and μή.

107. 1) οὐ denies *independently* and *directly*.  
 2) μή does not deny *independently* and *directly*, but *in reference to something else*; to some *supposed case, condition or purpose*; or in the expression of some *fear, solicitude, or care*.  
 107\* 1) μή is used in all *prohibitions* (see 32. Obs.)  
 2) With all *conditional* particles, εἰ, ἐάν (ἤν, ἄν),

οὔτε, ἐπειδάν, &c., and with ὅτε, ὅποτε, 'when,' if a condition is implied (111. d).

- 3) With all particles expressing *intention* or *purpose*; ἵνα, ὅπως, ὥς, &c.

*Note.*—In the same cases the compounds of μή will be used when required.

108. But οὐ is used with ὅτι, ὥς (*that*): and also with ἐπεί, ἐπειδή (*when, after, and as causal conjunctions, as, since*), because they relate to *actual facts*.

109. a. b.) οὐ is also (*generally*) used when the *opinions, &c.* of another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertion in *form*.

110. c) In *negative* propositions, positive pronouns and adverbs should be translated into Greek by the corresponding *negative* forms.

Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, nobody, nowhere, for any, anybody, anywhere, &c.* (See note † "Questions on the Syntax, § 19.)

111. a) οὐκ ἐθέλειν' φησί, *he says that he does not choose.*

b) νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*

c) οὐ δύναται οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*

d) οὐκ ἐξῆν εἰσελθεῖν παρὰ τὸν στρατηγόν, ὅποτε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.*  
(Here a *condition* is implied: *if he was not at leisure at that time.*)

## 112. VOCABULARY 18.

Nobody,

οὐδείς, μηδείς, -μία, -έν.

Not a single person,

οὐδὲ εἷς, μηδὲ εἷς.

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† Of ἐθέλω, θέλω (see 100, note a), the former is the common prose form: ἐθέλω, —ῆσω, —ῆκα.

No longer,	οὐκέτι, μηκέτι. <sup>c</sup>
Not even,	οὐδέ, μηδέ.
Neither, nor,	οὔτε—οὔτε: μήτε—μήτε.
Neither, nor yet,	οὔτε—οὐδέ: μήτε—μηδέ.
Both, and,	καί—καί, ὅτ τε—καί.
Unless,	εἰ μή.
Go into,	εἰσέρχομαι.
Go away,	ἀπέρχομαι. <sup>b</sup>
Company (=intercourse with),	ὁμιλία, ας, ἡ.
Bid, order,	κελεύω.
One is allowed ( <i>licet</i> ),	ἔξεστι.
To be at leisure,	σχολάζω.
Leisure,	σχολή (σχολῇ, <i>slowly</i> : with a verb = <i>am slow to do a</i> <i>thing, &amp;c.</i> )

Obs. *τε*—*καί* is very often used, where we should only use '*and*.'  
—The notions are thus brought into closer connection, and the *τε*  
prepares us for the coming *καί*.

### Exercise 20.

¶ When should *μή κλέπτε* be used? when *μή κλέψῃς*? 72.

113. I will go away (65, note g), that I may not see the battle. Let us no longer pursue *what is disgraceful*.<sup>13</sup> He told me, that the road did not lead to Athens (108). Do not think, that the citizens serve you. If you do not do what you ought (91. c), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly from the company of the good. He said that, unless the citizens performed him this service<sup>22</sup>, he would lay waste the rest<sup>14</sup> of the country. I shall be slow to do that.<sup>25</sup>

<sup>c</sup> *ἔτι* is yet, still; with negatives, any longer.

<sup>b</sup> *ἔρχομαι, ἐλεύσομαι, ἐλθόντα, (ἔλθον) ἔλθον*. See 65. note g.

§ 20. *Verbals in τέος.*

114. These verbals are formed both from *trans.* and *intrans.* verbs: and also from *mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning.

115. *a)* They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come.

116. *a)* When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: '*one must, ought,*' &c.; '*we, you, &c. must, ought,*' &c.; or, '*is to be,*' &c.

117. *b)* When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the *dative*. Here, too, they exactly agree with the participle in *dus*.

118. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the *accus.* as well as the object.

119. *c)* When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πειθεῖν τινά*); with the *dat.* that of *obey* (*πειθεσθαί τινι*).

120. *a)* G. *ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς*, *we, you, &c. should desire virtue.*

D. *ἐπιχειρητέον ἐστὶ τῷ ἔργῳ*, *we, you, &c. should set about the work.*

A. *κολαστέον ἐστὶ τὸν παῖδα*, *we, you, &c. should punish the boy.*

*b)* *ἀσκητέον ἐστὶ σοι τὴν ἀρετὴν*, *you should cultivate virtue.*  
*ἀσκητέα ἐστὶ σοι ἡ ἀρετή,*

<sup>1</sup> Perf. 2. (or mid.) *πίπτω*, *I trust, or feel sure: I am persuaded.*

- c) *πειστέον ἐστὶν αὐτόν, we must persuade him.*  
*πειστέον ἐστὶν αὐτῷ, we must obey him.*

N. B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

### 121. VOCABULARY 19.

To practise, exercise, cultivate.	ἀσκέω.
Desire	ἐπι-θυμέω ( <i>gen.</i> from ἐπί, on, θυμός, <i>mind, passion</i> ).
Set about, take in hand,	ἐπι-χειρέω, ( <i>dat.</i> from ἐπί, χεῖρ).
Work, task, production,	ἔργον, οὐ, τό.
Parent,	γονεὺς, ἑως, ὅ.
Attempt, endeavour, try,	πειράομαι, ( <i>verb. adj.</i> πειρά-τέος).
Permit, suffer,	ἐάω <sup>k</sup> ( <i>verb. adj.</i> ἐατέος).
Restrain by punishment, punish, chastise,	κολάζω, ( <i>fut.</i> -άσομαι).
Run or fly to the assistance of, assist in the defence of,	βοηθέω <sup>l</sup> ( <i>dat.</i> )

Oss. These verbals should be formed from *aor. 1 pass.<sup>m</sup>* by rejecting the *augment*, turning *θην* into *τίος*, and therefore the preceding *aspirate* (if there is one) into its *mute* (i. e. πτ, κτ, for φθ, χθ).

<sup>k</sup> Form verbals from διώκω *pursue*, φεύγω *fly from*, ὠφελέω *benefit*.

### Exercise 21.

122. The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of

<sup>k</sup> Augment ι.

<sup>l</sup> From βοή *cry*, θίω *run*.

<sup>m</sup> For if the *aor. 1.* has a different vowel, &c. from *perf. pass.*, the *verbal adj.* follows it, and not the *perf.*

our country. We must set about the task of chastising<sup>14</sup> the boy. If the slave had done this, it would<sup>16</sup> be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so,<sup>17</sup> we ought to set about the task. We must punish *not only*<sup>18</sup> my boy, *but also* my brother's.<sup>19</sup> Parents<sup>15</sup> and poets<sup>20</sup> love their own productions. He said that virtue should be cultivated by all. Whoever (ὅστις ἄν, 94. 2) is<sup>22</sup> caught, shall be punished. We must not be *slow*<sup>25</sup> to obey our parents.

### § 21. Double Accusative.

123. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.

124. a) *Οθηβαίους χρήματα ᾗτησαν,*<sup>a</sup> *they asked the Thebans for money.*

b) *οὐ σε ἀποκρύψω ταῦτα,* *I will not hide this from you.*

c) *τοὺς πολεμίους τὴν ναὺν ἀπεστερήκαμεν,* *we have deprived the enemy of their ship.*

d) *διδάσκουσι τοὺς παῖδας σωφροσύνην,* *they teach the boys modesty (moderation or self-restraint.)*

e) *τὸν παῖδα ἐξίδουσε τὸν χιτῶνα,* *he stript the boy of his tunic.*

### 125. VOCABULARY 20.

Thebans,  
Money,

Οθηβαῖοι, οἱ.  
χρήματα, τά (pl. of χρῆμα).

<sup>a</sup> The *art.* must be repeated before '*poets*,' or the meaning would be '*those who are parents and poets*;' in other words, *both* attributes would be spoken of the *same subject*.

<sup>•</sup> From *χράσμαι* (see 8, note a). It is only in the *plur.* that it means *money*, etc. Properly, *a thing used*.

<sup>•</sup> *αἰτεῖσθαι* in the *mid.* (*sibi aliquid expetere*) does not take two accusatives, but one acc. and *παρά*, or one noun and an *ἰηθῆναι*. (*Peppo*.)

Hide,	κρύπτω, <sup>1</sup> ἀπο-κρύπτω.
Ship,	ναῦς, <sup>2</sup> νεώς, ἡ.
Deprive of,	ἀποστερέω.
Take away from,	ἀφ-αίρῶ. <sup>3</sup>
Teach,	διδάσκω. <sup>4</sup>
Modesty, moderation, self-restraint,	σωφροσύνη, <sup>5</sup> ἡς, ἡ.
To be wise, (i. e. prudent), or in one's right mind,	σωφρονέω.
To be mad,	μαινομαι. <sup>6</sup>
Die,	θνήσκω, <sup>7</sup> ἀποθνήσκω.
Mortal,	θνητός, ἡ, ὄν.
Immortal,	ἀθάνατος, ὅς, ὄν.
Strip, or take off,	ἐκδύω, <sup>8</sup> } in <i>mid.</i> "on or off
Put on,	ἐνδύω, <sup>8</sup> } myself."
Tunic,	χιτών, <sup>9</sup> ὧρος, ὁ.
Misfortune,	δυσπραγία, ας, ἡ.

## PHRASES.

But for,	εἰ μὴ διὰ (acc.)
All but,	ὅσον οὐ (i. e. just as much as not).

<sup>1</sup> In *aor.* 2. this verb has  $\beta$  for *charact.*

<sup>2</sup> ναῦς, νεώς, νηΐ, ναῦν, — νηες, νεών, ναυαί, ναῦς. These are the forms as used in Attic Greek.

<sup>3</sup> αἰρέω (ἦσω, &c.), εἰλον, ἤρεθην.

<sup>4</sup> διδάσκω, διδάξω, -ομαι, δεδίδαχα. *Act.* I teach. *Mid.* I have (them) taught.

<sup>5</sup> Σωφροσύνην . . . quam soleo equidem quum *temperantiam* tum *moderationem* appellare, nonnunquam etiam *modestiam*. (Cic.) — σύνη, abstract nouns from adj. in ὤν (especially) and others. σῶφρων (from σῶς, salvus, φρήν mens), moderate, temperate, — prudent.

<sup>6</sup> μαινομαι, μανοῦμαι, μέμνηα (with meaning of *pres.*), *aor.* ἐμάνην.

<sup>7</sup> θνήσκω, θανοῦμαι, τέθνηκα, ἔθανον. The *perf.* and *aor.* = I am dead.

<sup>8</sup> δύνω, go into, and also make to go into, — sink, enclose. *Act. fut.* and *aor.* with the trans. meaning. *Mid.* δύομαι, (δέσσομαι, ἐνδύσασθην) enclose myself = put on (a garment). ἰδύν (ἰδθαι — δύναι, δός) has also this meaning. Hence ἐνδύνω, put on : ἐκδύνω, put off, strip (with *fut.* and *aor.*) ; both of another : *mid.* of myself.

<sup>9</sup> And under-garment with sleeves, over which a mantle was worn out of doors.

Outside, without,	ἔξω ( <i>gen.</i> ) τὰ ἔξω, external, outward things.
External,	ὁ ἔξω (27).
Within,	ἔνδον (also, <i>in doors, at home</i> ; ἐνδον καταλαβεῖν, to find a man in, or at home).

## Exercise 22.

What is the *literal* English of εἰ μὴ διὰ ?

126. I will put on my tunic. Do not hide your misfortunes from me. We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died<sup>27</sup> *but for* the dog. Let us not fly from the *all but present* war. I will put his tunic on the boy. If the enemy do this,<sup>28</sup> we will deprive them of their ship. I should have died<sup>27</sup> *but for* my faithful slave. This man has stript me of my tunic. If you do not perform me this service,<sup>22</sup> I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils.

## § 22. The Accusative after Passive and Neuter Verbs.

127. The *accus.* of the *active* becomes the *nom.* of the *pass.*

128. *a)* If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

129. *b)* The *dat.* of the *active* sometimes becomes



the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (*ἐπιτρέπειν, πιστεύειν τινί τι*).

130. *d*) Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in *ρεῖν γάλα*) of one that *restricts* the general notion of the verb to a particular instance.

*e*) Here the ordinary *accus.* of the object is found together with this *limiting accusative*.

131. *a*) ἀφαιρεθεὶς τὴν ἀρχήν, *having had his government taken from him.*

*b*) ὁ Σωκράτης ἐπιτρέπεται τὴν δίκαιαν, *Socrates is entrusted with the arbitration; πεπίστενμαι τούτο, this is entrusted to me, or I am entrusted with this.*

*c*) ἐκκοπεῖς τοὺς ὀφθαλμούς, *having had his eyes knocked out.*

*d*) ρεῖν γάλα, *to flow with milk*; ζῆν βίον, *to live a life*; κινδυνεύειν κίνδυνον, *to brave a danger*; πόλεμον πολεμεῖν, *to wage a war*; ὑπνόν κοιμάσθαι, *to sleep a sleep.*

*e*) ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle of Marathon.*

### 132. VOCABULARY 21.

To commit, confide, or entrust to,

ἐπιτρέπω.†

Entrust to,

πιστεύω† (also with *dat.* only, to trust a person).

Arbitration,

δίκαια, ης, ῆς.

Faith,

πίστις, εως, ῆς.

Disbelieve, disobey (a person or law),

ἀπιστέω (*dat.*)

² 125, note s.

³ ἐγὼ πιστεύομαι (ἐπὶ τινος), *I am trusted, confided in, or believed.*

⁴ ζῶ, χράσμαι, πινάω, διψάω (*live, use, hunger, thirst*), contract *ae* into *η* (not *α*). ζῶ, ζῆς, &c.

† For the distinction between these words, see Index under 'entrust to.'

Law,	νόμος, ου, ό.
Cut out, knock out,	ἐκ-κόπτω.
Cut to pieces,	κατα-κόπτω.
Government, magistracy,	ἀρχή, ῆς, ἡ (also, <i>beginning</i> : acc. ἀρχήν, or τὴν ἀρχήν, used adverbially for <i>at all</i> , or <i>ever</i> , after negatives, when an <i>action</i> is spoken of).
Danger,	κίνδυνος, ου, ό.
Brave, incur, expose oneself to a danger,	κινδυνεύειν κίνδυνον.
Eye,	ὀφθαλμός, οῦ, ό.
To sleep,	κοιμάομαι (aor. -θην).
Sleep,	ὕπνος, ου, ό.
Fountain,	πηγή, ῆς, ἡ.
Flow,	ῥέω.*
Flows with a full or strong stream,	πολὺς ῥεῖ, (the adj. being in the case and gender of its noun).
Honey,	μέλι, ιτος, τό.
Conquer,	νικάω.
Victory,	νίκη, ῆς, ἡ.
Barbarian, (i. e. one who is not a Greek),	βάβαρας, ου, ό.
To hold a magistracy or office.	ἄρχειν ἀρχήν.
Milk,	γάλα, γάλακτος, τό (R. γαλακτ).
River,	ποταμός, οῦ, ό.

## Exercise 23.

133. I have had the arbitration entrusted to me. He said, that he had had the arbitration entrusted to him (72. c). The eagle has had its eyes knocked out. The foun-

\* ῥέω, ῥέεσθαι, ἔρρεκα; aor. ἔρρεν (*flowed*); (ἔρρετα and ῥέεσθαι, not Attic).

tains flow with milk and honey. If the fountains flow both with milk and honey, we shall become rich.<sup>26</sup> If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able (86\*. *b*) to disbelieve your mother. The rivers are flowing with a strong stream. "The thing has *all but*<sup>27</sup> been done. I should have killed you, *but for*<sup>28</sup> your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes.<sup>29</sup> Let us try to bear *what comes from the gods*.<sup>30</sup> We must try<sup>31</sup> to bear *what fortune sends*.<sup>32</sup> He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (72. *c*) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

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### § 23. *The Accusative continued.*

134. *a*) The accus. is used after nouns and adjectives where *κατά*, *as to*, might be *supposed* understood.

It thus *limits* the preceding word to a particular *part, circumstance, &c.*

135. *b*) The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case.

136. *c*) The accusative is used to express *duration of time*, and the *distance* of one place from another.

137. *a*) καλὸς τὸ σῶμα, *beautiful in person*. Σωκράτης τοῦνομα,<sup>d</sup> *Socrates by name*. πλήττομαι τὴν κεφαλῇ, *I am struck on the head*. πάντα εὐδαιμονεῖ, *he is happy in all respects*.

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<sup>d</sup> = τὸ ὄνομα.

- b) τί χρῶμαι αὐτῷ; *what use shall I make of it! what am I to do with it?* οὐκ οἶδα ὅ,τι σο χρῶμαι, *I don't know what use to make of you; I don't know what to do with you.*
- c) πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας *three whole months.* τὰ πολλὰ, *mostly, (for) most of his time.* ἀπέχει δέκα σταδίων, *it is ten stadia off.*
- d. τὸναντίον,<sup>†</sup> *on the contrary.* τὸ λεγόμενον, *as the saying is.*

## 138. VOCABULARY 22.

Whole,	ὅλος, η, ον.
Body, person,	σῶμα, ατος, τό.
Month,	μήν, μηνός, ό.
Name,	ὄνομα, ατος, τό.
To strike,	πλήσσω ( <i>Att. πλήττω</i> : used by the Attics only in <i>perf. act.</i> and in the <i>pass.</i> For other tenses πατάσσω, ξω, is used.)
Unjust,	ἀδικος, ος ον.
Do injustice to, injure,	ἀδικέω ( <i>acc. of person and also of thing.</i> )
Injustice,	ἀδικία, ας, ή ( <i>ἀδικεῖν ἀδικίαν, to commit an injury.</i> )
Staff,	ῥάβδος, ον, ή.
Insult,	ὑβρίζειω ( <i>acc.: ὑβρίζειν εἰς τινα, to act insolently towards.</i> )
Insult, insolence,	ὑβρις, εως, ή.
Reverence,	αἰδέομαι, έσομαι, <i>et aor. 1. pass.: (acc.)</i>
Run away from,	ἀποδιδράσκω <sup>‡</sup> ( <i>acc.</i> )

\* The *subj.* used as in 99. c. expresses more *doubt* as to what is to be done than the *fut.*

† = τὸ ἐναντίον.

‡ διδράσκω, δράσομαι, δέδρακα. ἔδραν (δράθι, δραίνην, δρώ (ῥε, &c.) δρᾶναι, δράς).

To have no fear of, to be without fear of,	θαλάρειν ( <i>acc.</i> )
Mild, gentle,	πραῦς, <sup>b</sup> πραΐα, πραῶν.
Disposition,	ἡθός, εὐς, τό.
To be distant from,	ἀπέχω ( <i>mid. abstain from:</i> <i>gen.</i> )
Use, do with,	χράσμαι ( <i>dat.</i> )
Stadium,	στάδιος or στάδιον.

## Exercise 24.

☞ Why is *δοτις* used in 137. b? 72, note p.

139. The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him?<sup>36</sup> A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head.<sup>41</sup> He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do<sup>38</sup> what is just,<sup>38</sup> and *abstain*<sup>1</sup> from what is unjust. The city is three stadia off. Let us avoid insolence. we must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those who<sup>1</sup> manage the affairs of the state.

<sup>b</sup> *πραῦς* B. (*πραῦς* P. R. K.) takes *all fem. and neut. plur.* as if from *πραῦς, πραΐα*, n. pl. *πραΐα*. Plur. mas. *πράοι, πραῖς*: G. *πράων*: D. *πράοις, πραῖσι(ν)*: A. *πράους, πραῖς*.

<sup>1</sup> The verbal *adj.* from *ἀπέχεσθαι* is *ἀπεχτικός*, a word not found in Passow's Lexicon, but used by Xenophon. It, of course, governs the *gen.*

§ 24. *The Genitive.*

Obs. The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of* (B.)

140. *a*) Partitives, numerals, superlatives, &c. govern the genitive.

141. *b*) The genitive is used with adverbs of *time* and *place*.

142. *d*) The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances, &c.* as *we* should express by 'of.'

Obs. 1. *b*) Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like 'once a day,' &c., where 'a' is equivalent to 'each.'

Obs. 2. *c*) The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The *gen.* is also used alone, or after interjections, as an *exclamation*.

143. *a*) οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible persons.* οὐδεὶς Ἑλλήνων, *none of the Greeks.* ἡ μέγιστη τῶν νόσων, *the greatest of diseases.*

*b*) τρεῖς τῆς ἡμέρας, *three times a day.* ποῦ γῆς; *in what part of the world?* πόρῳ τῆς ἡλικίας, *far advanced in years.*

*c*) ἔδωκά σοι τῶν χρημάτων, *I gave you (some) of my money.* πίνειν ὕδατος, *to drink some water.* ἐσθίειν κρεῶν, *to eat some meat* (of a particular time: with the *accusative* the meaning would be to do it habitually).

*d*) στέφανος ὑακίνθων, *a crown of hyacinths.* δένδρον πολλῶν ἐτῶν, *a tree many years old.* ἦν γὰρ ἀξιώματος μέγαν, *for he was of great consideration.*

*e*) διαρπαῖζονσι τὰ ἐμὰ τοῦ κακοδαίμονος, *they are*

*plundering my property, wretched man  
that I am! τῆς ἀναιδείας, what impudence!*

## 144. VOCABULARY 23.

Sensible, prudent,	φρόνιμος, <i>ος</i> <i>ον</i> .
Greek,	Ἕλλην, <i>ηρος</i> , <i>ὁ</i> .
Greece,	Ἑλλάς, <i>άδος</i> , <i>ἡ</i> .
To what place? whither?	ποῖ;
Where?	ποῦ;
Far, far on,	πόρρω.
A person's age,	ἡλικία, <i>ας</i> , <i>ἡ</i> .
To drink,	πίνω. <sup>κ</sup>
To eat;	ἐσθίω. <sup>λ</sup>
Flesh, meat,	κρέας <sup>μ</sup> τό.
Crown,	στέφανος, <i>ον</i> , <i>ὁ</i> .
Tree,	δένδρον, <sup>ν</sup> <i>ον</i> , τό.
Year,	ἔτος, <i>εος</i> ( <i>ους</i> ), τό.
Consideration, reputation,	ἀξίωμα, <i>ατος</i> , τό.
Violet,	ἴον (ἴον) <i>ον</i> , τό.
Lily,	κρίνον, <i>ον</i> , τό.
Golden,	χρύσεος, χρυσοῦς. <sup>ρ</sup>
Place on.	ἐπι-τίθημι ( <i>dat.</i> )
Worthless, despicable,	φαῦλος, <i>η</i> , <i>ον</i> .
Arrive,	ἀφ-ικνέομαι. <sup>ς</sup>
To be given,	δοτέος (from ἐδόθη, δίδωμι.)
Plunder,	διαρπάζω ( <i>fut. mid.</i> )
Wretched, unfortunate,	κακοδαίμων, <i>ων</i> , <i>ον</i> .
Alas,	φεῦ: οἶμοι.

<sup>κ</sup> πίνω, (*irreg. fut.*) πίομαι, πίπωκα, πίπομαι. ἔπιον, ἐπόθην.

<sup>λ</sup> ἐσθίω (from ἔδω), (*irreg. fut.*) ἔδομαι, ἐδόθοκα, ἐδέδεσμαι. ἔφαγον (from root φαγ), ἠδέσθην.

<sup>μ</sup> G. *ας*, *ως*, &c.

<sup>ν</sup> δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δένδροις from another Ionic form).

<sup>ρ</sup> κρίνον has in plur. a collateral form κρινέα, D. κρίνεσι, as if from κρίνος, n.

<sup>ς</sup> χρύσεος, *ος*, χρυσίη, *ἡ*, χρύσειον, *ὄν*.  
 χρυσίου, *ὄν*, χρυσίης, *ἡ*, χρυσίου, *ὄν*.  
 χρυσίῳ, *ῷ*, χρυσίῃ, *ῇ*, χρυσίῳ, *ῷ*, &c.

<sup>ς</sup> ἰκνέομαι, ἰζομαι, ἰγναι, ἰκόμην.

## PHRASES.

Till late in the day,	μέχρι πόρῳ τῆς ἡμέρας.
Willingly at least,	ἔκων εἶναι <sup>r</sup>
So to say, to speak generally,	ὥς ἔπος εἰπεῖν <sup>r</sup> (showing that a general assertion is not <i>absolutely</i> true.)

## Exercise 25.

145. I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*.<sup>47</sup> I will be with you three times every year. If he were not (*a person*) of great consideration,<sup>48</sup> the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (71). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us hear whatever the gods please<sup>49</sup> (90\*). All men, *so to say*, admire rich men. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas for my possessions! Let us fly from the greatest of diseases, shamelessness.

## § 25. The Genitive continued.

## 146. a) Verbal adjectives with a transitive meaning

<sup>r</sup> Such short phrases with the *inf.* are inserted in the sentence: *δοῦν δὲ ἐκούσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή*. See 151. a.



govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective.

146\*. b) Words relating to *plenty, want, value, &c.*, govern the genitive.

147. c) Verbs relating to the *senses*, except *sight*, govern the genitive.

Obs. ἀκοῦειν, *hear*, generally takes a *gen.* of the sound, and an *acc.* of the *person* producing it: but in neither case without exception.

148. e. f) The genitive is often used where we may supply '*in respect to*' in English.

In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

The genitive so used may often be supposed governed by *ἐνεκα*, *on account of*. It is very frequently used in this way after words compounded with a *privative*.

149. a) πρακτικὸς τῶν καλῶν, *apt to perform* (or, *in the habit of performing*) *honorable actions*.

b) μεστὸν ἐστὶ τὸ ζῆν φροντίδων, *life is full of cares*. ἄξιος τιμῆς, *worthy of honour*. δεῖσθαι χρημάτων, *to want money*; also δεῖσθαι τινος (*gen.* of *person*), *to beseech a person*.

c) ὀζειν μύρων, *to smell of perfumes*. ἀπτεσθαι νεκροῦ, *to touch a corpse*. ἀκούειν παιδίου κλαίουτος, *to hear a child crying*.

τοὺς δούλους ἔγενεσε τῆς ἐλευθερίας, *he allowed his slaves to taste of liberty*.

ἄγευστος τῆς ἐλευθερίας, *one who has never tasted of liberty*.

d) ἔχεσθαί τινος, *to cling to, or be next to*. σωτηρίας ἔχεσθαι, *to provide* (carefully and anxiously) *for one's safety*.

e) ἄπαις ἀρρένων παιδων, *without male offspring*. ἐγγύτατα αὐτῷ εἰμι γένους, *I am very nearly related to him* (literally, *very near to him with respect to birth*). δασὺς δένδρων, *thick with trees*; *thickly planted with trees*.

f) εὐδαιμονίζω σε τοῦ τρόπου, *I think you hap-*

*py in your disposition. οἰκτιρῶ σε τοῦ πάθους, I pity you on account of your affliction.*

• 150. VOCABULARY 24.

Apt to do <i>or</i> perform; in the habit of doing <i>or</i> performing,	πρακτικός, * ἡ, ὄν.
Apt, <i>or</i> fit to govern,	ἀρχικός, ἡ, ὄν. •
To govern,	ἀρχῶ ( <i>gen.</i> )
To smell of, (i. e. emit a smell).	ὀζῶ. <sup>†</sup>
Ointment, perfume,	μύρον, ου, τό.
Touch,	ἅπτομαι.
Corpse,	νεκρός, οὔ, ὁ ( <i>adj.</i> "dead").
Free,	ἐλεύθερος, α, ου.
Freedom, liberty,	ἐλευθερία, ας, ἡ.
Hear,	ἀκούω. * <sup>‡</sup>
Child,	παιδίον, * ου, τό.
Cry,	κλαίω. * <sup>‡</sup>
Give to taste, allow to taste,	γεύω.
One who has not tasted,	ἄγευστος, ος ου.
Childless,	ἄπαις (one termin. <i>G.</i> ἄπαιδος).
Male,	ἄρσεν, * ηρ, εν.
Near,	ἐγγύς ( <i>gen.</i> )
Race, family, birth,	γένος, εος, τό.
Thick, crowded,	δασύς, εἶα, ύ.
Think <i>or</i> pronounce happily.	εὐδαιμονίζω.

\* *ικός*, appended to *verbal* roots, denotes *fitness to do* what the verb expresses. Appended to the root of substantives, it has the same latitude of meaning as *ιος* (20, note n.)

<sup>†</sup> ὀζῶ, ὀζήσω, ὀζώδα (with meaning of *pres.*)

<sup>‡</sup> ἀκούω, ἀκούσμαι, ἀκήκοα, ἤκουσμαι, ἤκουσα.

<sup>‡</sup> — *ιον* the principal termination of *diminutives*: παῖς, παιδίον

Those that form a *dactyl* are *paroxytone*; the rest *proparoxytone*.

<sup>‡</sup> κλαίω (κλαύσμαι, κλαυσσάμαι); but *aor.* ἐκλαυσα. *Att.* κλάω (*a*).

<sup>‡</sup> In *old Att.* ἄρσεν.

Disposition,	τρόπος, <sup>γ</sup> ου, ό.
Pity,	οἰκτεῖρω.
Suffering, affliction,	πάθος, εος (ους) τό ( <i>plur.</i> "the passions").
Worthy,	ἄξιος, α, ου.
Honour,	τιμή, ῆς, ῆ.
Want, beseech,	δέομαι (-ήσομαι, -ήθην).
Full of,	μεστός, ῆς, όν.
Life,	τό ζῆν.
Cares,	φροντίδες, αἱ ( <i>pl. of φροντίς</i> ).
Not at all,	οὐδέν, μηδέν, often followed by τί: οὐδέν τι, &c.
Who in the world?	τίς ποτε ; <sup>α</sup>

What is the *verbal adj.* in *τέος* from *εὐδαιμονίζω*? *εὐδαιμονιστέος*.

What is the meaning of *ἐχέσθαι* with *gen.*? 149. d.

### Exercise 26.

151. I asked whether (72. c) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (149. e). He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not *willingly* touch a corpse.<sup>α</sup> I asked the boy whether he thought life full of cares. What in the world am I to do with him (137. b)?

<sup>γ</sup> *τρόπος* from *τρέπω*, to turn; as we say, a man's turn of mind.

N. B. Nouns in *ος*, from verbal roots, generally change *ε* of the root into *ο*.

<sup>α</sup> *ποτέ* (enclitic), at any time; used with interrogatives, it expresses surprise.

<sup>α</sup> *ἐκὼν εἶναι* is confined to negative sentences.

## Exercise 27.

152. Who *in the world* admires these things? Who in the world is this? If these things *are so*, let us carefully provide for our safety. Let us speak what<sup>1</sup> comes next (149. *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenocides will be general with three others.<sup>21</sup> Let us rule over our passions. We must set about<sup>22</sup> the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole<sup>20</sup> country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

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§ 26. *The Genitive continued.*

153. a) Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.*

b) Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

## 154. VOCABULARY 25.

(Verbs governing the *genitive*: the transitive ones with *accus.* also, of course.)

To free from,

ἀπαλλάττω (*γ*) also, "to come out of an affair," "come off" "get off" ἐκ, ἀπό. Mid. "take oneself off." Aor. 2. pass. with *mid.* meaning.

Exclude from,	εἰργω. <sup>b</sup>
Make to cease,	παύω ( <i>mid.</i> "cease").
Leave off, desist from,	λήγω.
Miss, err,	ἀμαρτάνω <sup>c</sup> (also <i>to sin</i> , εἰς or περί with accus. <i>against</i> .)
Differ,	διαφέρω (60, note b).
Way,	ὁδός, οὖν, ἡ.
Chase, hunting,	θῆρα, ας, ἡ.
Sea,	θάλασσα, ης, ἡ.
Disease,	νόσος, ου, ἡ.
Physician,	ιατρός, οὖν, ὁ.
With impunity,	χαίρων ( <i>part.</i> literally "re- joicing").
Toil, labour,	πόνος, ου, ὁ (also "trouble").
Market-place,	ἀγορά, ᾶς, ἡ.
Heavy-armed soldier, <i>Hoplite</i> ,	ὀπλίτης, ου, ὁ.

## Exercise 28.

155. Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here *to exclude* (72. b) the Grecian<sup>d</sup> Hoplites from the market-place. Speaking<sup>e</sup> fast is a different thing (*differs*) from speaking well. A good king does not *at all*<sup>†</sup> differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned<sup>f</sup> against the state, will not escape with impunity.

<sup>b</sup> In Attic Greek, εἰργω is *excludo*, εἰργω *include*. (B.)

<sup>c</sup> ἀμαρτάνω, ἀμαρτήσομαι, ἡμαρτήκα. ἡμάρτον.

<sup>d</sup> Of the Greeks.

<sup>†</sup> οὐδέν τι, not ἀρχήν: for 'at all' does not here refer to an action.

The boy is desisting from the chase. If I' had known this, I would not have tried *at all*<sup>64</sup> to persuade him.

§ 27. *The Genitive continued.*

156. VOCABULARY 26.

Verbs governing the genitive.

Remember,	μέμνημαι.*
Forget,	ἐπιλανθάνομαι.†
Care for, have any regard for,	κήδομαι.
Hold cheap,	ὀλιγωρέω.
Despise,	καταφρονέω.
Spare,	φείδομαι.
Desire,	ἐπιθυμέω.
Desire,	ἐπιθυμία, ας, ἡ.
Aim at,	στοχάζομαι.
Master,	κρατέω.
Overcome,	περιγίγνομαι.
Get the better of, surpass,	περιείμι.
Accuse, charge,	κατηγορέω ( <i>pass.</i> "to be laid to the charge of").
Condemn,	καταγιγνώσκω.‡
Impiety,	ἀσέβεια, ας, ἡ ( <i>impious</i> , ἀσεβής; 87, note z).

\* The *third (paulo post) fut.* is the *fut.* used for verbs that have a *perf.* of the *pass.* form with the meaning of a *present*: as μέμνημαι, μεμνήσομαι.

† λανθάνω, λήσω, λέληθα. ἔλαθον. *Mid.* λανθάνομαι, λήσομαι, λέλησμαι. ἐλαθόμην.

‡ γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι. *Aor.* ἔγνων. (*ἔγνων, γνώθι, γνώειν, γνώω, γνώωναι, γνώσις*).

Obs. κατηγορέω may have *acc.* of the *charge* or *crime*, *gen.* of the *person*: or, if no crime is mentioned, *gen.* of *person*. καταγιγνώσκω has *acc.* of the *charge*, or *punishment*; *gen.* of *person*. In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the *person* remain.

Piety,	εὐσεβεία, ας, ἡ (pious, εὐσεβής).
Banishment,	φυγή, ῆς, ἡ.
Former,	ὁ πρὶν (26).
Folly,	μωρία, ας, ἡ.
Laughter,	γέλως, ωτος, ὁ.
I at least, I for my part,	ἔγωγε.
Far (= much, greatly),	πολύ.
Forefather, ancestor,	πρόγονος, ου, ὁ.

## Exercise 29.

What is the usual opt. of *contracted* verbs? εἶην, φήην.

157. I remember my *former*<sup>11</sup> troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (156, note g). Do not aim at producing<sup>14</sup> laughter. The men of the present day<sup>11</sup> have forgotten the virtue of their ancestors. Much injustice is laid to the charge of Xenocides. The father of Xenocides was found guilty<sup>27</sup> of impiety. Most persons desire money. Let us master our desires. Do not desire the property<sup>10</sup> of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits<sup>10</sup> upon them.

## Exercise 30.

158. They have condemned Sophroniscus to banishment (156, note g). He accuses the others of folly. If you had done this,<sup>26</sup> I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (149. f). This boy

far surpasses his brother in virtue (*dat.*) Alas what folly!<sup>15</sup> These things happened in the time of<sup>16</sup> our forefathers. He said, that to be prosperous was not in our (own) power.<sup>17</sup>

### § 28. The Genitive continued.

159. *a. b*) After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

160. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161. *d. e*) A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

If the point of time is defined by a *numeral adjective*, the *time when* is put in the *dative*: it stands however in the *gen.* with the *former, the same, each, &c.*

162. *f. g*) The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing.

162\*. *a*) δραχμῆς ἀγοράζειν τι, *to buy something for a drachma.*

*b*) πλείστον<sup>b</sup> τοῦτο τιμῶμαι, *I value this at a very high price (very highly).*

*c*) τρεῖς μνᾶς κατέθηκε τοῦ ἵππου, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, *he exacts the money (or payment) for this.*

*d*) νυκτός, *by night*; ἡμέρας, *by day*; χρόνον συγχροῦ, *for a considerable time.*

*e*) πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised for many days.*

*f*) λαβεῖν (generally λαβεῖσθαι) ποδός, *to take*

<sup>b</sup> πολλός, πλείων or πλεον, πλείστος.



(*a person*) by the foot. ἄγω χειρός, *to lead* by the hand.

ὃν λύκον τῶν ὠτίων κρατῶ, *I get hold of the wolf* by the ears.

h) τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, *this is not the part of a wise man.*

i) οὐ παντὸς εἶναι, *not to be a thing* that every body can do. εἰαυτοῦ εἶναι, *to be one's own master.*

### 163. VOCABULARY 27.

Purchase, buy,	ἀγοράζω <sup>1</sup> ( <i>properly</i> "am in the market-place," ἀγορά).
Drachma,	δραχμή, ἥς, ἥ.
To value,	τιμάομαι.
Mina,	μνᾶ, ᾶς, ἥ.
Lay down,	κατα-τίθημι.
To exact, to exact payment,	πράττεσθαι.
Considerable, long (of time.)	συχνός, ἥ, ὅν ( <i>prop.</i> "continuous").
To practice,	μελετάω.
To take hold of,	λαβέσθαι (92, note°).
To get hold of,	κρατέω ( <i>prop.</i> "to master").
Equestrian exercises.	τὰ ἵππικά.

### Exercise 31.

164. The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase<sup>2</sup> this for three minæ. It is the part of a good man

<sup>1</sup> (a) The *being* or *having* what the root denotes, is expressed by verbs ἄω, ἔω, εἶω, ὥσσω, (ὥρτω), ἄζω, ἱζω. (b) The *making* a thing *into*, or *furnishing it with* what the root denotes, is expressed by verbs in δω, ἱζω, ὕνω, (ῥ), αἶνω.

Obs. These meanings are not invariably observed; e. g. those in ἱζω are set down as belonging to both classes. The least subject to change are those in ἔω, εἶω, ἄω. (R.)

to confer benefits upon his friends. He told me that he valued this very highly. He said that if he had a talent, he would lay it down for this horse (102). It is not every man that can master<sup>56</sup> his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears.<sup>k</sup> It is not every man that is without-fear-of death. A slave is not his own master. I will go away by night. The Scythians went away by night.

### § 29. Comparison.

165. a) The thing with which another is compared, is put in the genitive.

The fuller construction is with *ἤ, than*; which however is used only where the genitive cannot be employed.

b) The *gen.* is sometimes used, where it is not the *immediate* object of comparison: e. g. in the phrase, *καλλίων ἐμοῦ ᾄδεις*, the things compared are not 'I' and 'your singing'; but 'my singing' and 'yours.'

166. c) *Greater, &c. than ever, than at any other time*, is expressed by using *αὐτός*, before the *gen.* of the reciprocal pronoun.

167. d. e) *Too great, &c.* is expressed by the *comparative* with *ἢ κατά*<sup>1</sup> before a *substantive*; *ἢ ὥστε* before a *verb* in the *infinitive*.

<sup>k</sup> To get hold of, &c. . . . is not the part of, &c.

<sup>1</sup> Or *ἢ πρός*.

168. a) *μειζων ἐμοῦ, taller (greater) than I.*  
 b) *κάλλιον ἐμοῦ ᾄδεις, you sing better (more beautifully) than I (do).*  
 c) *δυνατώτεροι αὐτοὶ αὐτῶν<sup>m</sup> ἐγίνοντο, they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*  
 d) *μείζω ἢ κατὰ δάκρυα πεπονθῆναι, to have suffered afflictions too great for tears.*  
*νεκρὸς μείζων ἢ κατ' ἄνθρωπον,<sup>n</sup> a corpse of superhuman size.*  
*ὅπλα πλέω ἢ κατὰ τοὺς νεκρούς, more arms than could have been expected from the number of the dead (quam pro numero).*  
 e) *νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἷων πατέρων ἐστέρηται, they are too young to know what fathers they have lost.*

## 168\*. VOCABULARY 28.

Sing,	ᾄδω. <sup>o</sup>
Sing better,	κάλλιον ᾄδειν.
Powerful,	δυνατός, ἢ, ὄν.
Tear,	δάκρυον, ον, τό.
Suffer,	πάσχω. <sup>p</sup>
Arms,	ὅπλα. <sup>q</sup>
Young,	νέος, á, ὄν.
Deprive,	στερέω : ἀποστερέω.
Dance,	χορεύω.
Master, teacher,	διδάσκαλος, ον, ό.

<sup>m</sup> So in *superl.* δεινότερος παντὸς ἥσθα.

<sup>n</sup> Literally, *greater than in proportion to* (or *according to*) *man*.

<sup>o</sup> ᾄδω (*deídw*), fut. ᾄσομαι, but *aor.* ἤσα.

<sup>p</sup> πάσχω, πείσομαι, πίπονθα. ἔπαθον.

<sup>q</sup> Properly, *instruments* or *tools* of any kind.

<sup>r</sup> This verb is most common in the *pass.* form, with fut. mid., in the sense, *am deprived of* :—στεροῦμαι, στερήσομαι, ἐστέρημαι. ἐστερήθην, &c. —ἀποστερέω (124, c) is more common than στερέω. [στερίσκω is the common form of the pres. act : στέρομαι of the pres. pass.]

Pupil,

μαθητής, οὐ, ὁ.

Words that go with comparatives to mark the *degrees* of excess or defect.

Still,

ἔτι.

Much,

πολλῷ.\*

Little, a little,

ὀλίγῳ.

The—the

ὅσῳ — τοσούτῳ (*quanto — tanto*).

## Exercise 32.

169. The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (168. c). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (167. d). More arms were taken than could have been expected from the number of the dead (167. d). He told me, that the corpse was of a superhuman size. If I had practised, I should have sung better than my mother. If you do this, you will become more powerful than ever. If they *were* to do<sup>88</sup> this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (167. e) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for*<sup>89</sup> the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought<sup>90</sup> to be desired. The boy is still taller than his father. The girl is a little taller than

\* Sometimes the *acc.* is used ; μέγα, πολύ, &c.

<sup>88</sup> Imperf. because the meaning is, 'I should now be a better singer.'

her mother. The daughter sings much better than her mother. *The more they have, the more they desire.*

19

### § 30. Comparison continued.

170. a) Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*.

For adverbs it is often convenient, as in the example, to use a substantive.

171. b) ὥς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἤ, &c.)

172. d. e) εἴ τις καὶ ἄλλος (*si quis alius*), and εἰς ἀνῆρ (*unus omnium maxime*), have the force of superlatives.

(εἰς γε ἀνὴρ ὢν is also used.)

173. f) περιτός (*exceeding, over and above*), and adjectives in -πλάσιος (*-fold*), govern the genitive from their *comparative* meaning.

174. a) ταχύτερα ἢ σοφώτερα (*Herod.*), with *more haste than wisdom*.

b) ὥς τάχιστα, as quickly as possible. σιγῇ ὥς ἀνυστὸν προσήεσαν, they came up as silently as possible. ὅτι μέγιστος, as great as possible.

c) ὅσους ἠδύνατο πλείστους ἀθροίσας, having collected as many men as he possibly could.

d) καίπερ, εἴ τις καὶ ἄλλος, ἔχει πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα, though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years).

e) τοὺς ἀγωνιζομένους πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν, being able to be of more service

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\* Or, εἰς πλείστους ἀθροίσας.

to the contending parties, than any other individual.

f) περιττὰ τῶν ἀρχόντων more than enough (of money, &c.) πολλὰπλάσιοι ἡμῶν αὐτῶν, many times as numerous as ourselves.

### 175. VOCABULARY 29.

Silently,	σιγῇ.
To come on, come up,	πρός-εimi.
As many as,	ὅσοι.
Most,	πλείστοι.
Feasible,	ἀνυστός, ὅς ὄν (fr. ἀνύτω, to perform).
Although,	καίπερ.
For your years,	πρὸς τὰ ἔτη.
Hair,	θρίξ, τριχός, ἡ.
Collect,	ἀθροίζω.
To be enough or sufficient,	ἀρκέω (fut. ἔσω).
Many times as many or much,	πολλὰπλάσιοι.
Twice as many,	διπλάσιοι.
Brave,	ἀνδρεῖος, α, ον.
Slow,	βραδύς, εἶα, ὅ.
Slowly,	βραδέως.
Gift,	δῶρον, ον, τό.
To give a share of, give some,	μετα-δίδωμι (gen. of thing ; dat. of person).

### Exercise 33. ▽

176. One could not find (86\*) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any

▽ In doing the exercises of the form : " if any one—it is " (174 d), replace mentally ' it is ' by the verb ; " if any man practises temperance, it is he " = if any man practises temperance, he practises temperance, i. e. he, if any other man (does), practises temperance.

In those of the form " more than any other single person," replace this form by πλεῖστα εἰς ἀνὴρ, or εἰς γὰρ ἀνὴρ ὧν.

other man. If you had done this, you would have done more bravely \* than wisely. I shall collect as many men as possible (174. c). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected<sup>32</sup> as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (174. b). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the (small) number of the dogs*.<sup>33</sup> One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

### § 31. The Dative.

177. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

178. The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (a) *identity*.

179. b) The *instrument* (c) the *manner*, and (d) the *cause*, are put in the *dative*.

180. e) The *definite* time at which a thing is done, is put in the *dative*.

181. f) The dative sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in *τέος, τός*.

182. a) *τὰ αὐτὰ πάσχω σοί, I suffer the same as you.*

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\* *Comparative sing.* by rule 56; not *plur.* as in example.

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about the same time as Hercules.*

- b) πατάσσειν ῥάβδῳ, *to beat with a stick.*  
 c) δρόμῳ παρήλθεν, *he came running* (literally, *at a running pace*). μεγάλη σπουδῇ, *in great haste.*  
 d) φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering from* (or *ill of*) *a disease.* ἀλγεῖν τινι, *to be pained at a thing.*  
 e) τῇ τρίτῃ ἡμέρᾳ, *on the third day.*  
 f) ταῦτα λέλεκται ἡμῖν, *these things have been said by us.*

## 183. VOCABULARY 30.

To live about the same time, to be contemporary with.

κατὰ τὸν αὐτὸν χρόνον γενέσθαι.

Fear,

φόβος, ον, ὁ.

Running, a running pace,

δρόμος, ον, ὁ.

To be suffering, or ill of a disease,

κάμνω (καμοῦμαι, κάμνηκα, ἔκυμον).

On the next day,

τῇ ὑστεραίᾳ.

Heavy, severe,

βαρὺς, εἶα, ὅ.

Thales,

Θαλῆς.<sup>2</sup>

Solon,

Σόλων, ωνος, ὁ.

Why?

τί; or διὰ τί;

Haste,

σπουδῇ, ἥς, ἡ.

Hercules,

Ἡρακλῆς, <sup>1</sup> εος (ους) ὁ.

Staff, stick,

ῥάβδος, ον, ἡ.

Verbs that govern the dative.

Associate with, keep company with,

ὁμιλέω.

Follow,

ἔπομαι.<sup>2</sup>

<sup>2</sup> Θαλῆς, G. Θαλέω, D. Θαλῆ, A. Θαλῆν. (ητος, ητι, ητα, later.)

<sup>1</sup> Voc. Ἡράκλεις. The voc. ὦ Ἡράκλεις occurs only in this exclamation.

<sup>2</sup> ἔπομαι, ἔψομαι. Imperf. εἰπόμην, aor. ἐσπόμην.



Envy, grudge,	φθονέω <sup>a</sup> (φθόνος, <i>envy</i> ).
To meet, fall in with,	ἐντυγχάνω. <sup>b</sup>
Blame,	μίσπομαι.
Find fault with, rebuke,	ἐπιτιμᾶω.
Scold, rail at, speak calum- niously of,	λοιδορέομαι (λοιδορέω takes the <i>accus.</i> )
Accuse of, charge with, blame,	ἐγκαλέω.
Plot against,	ἐπιβουλεύω.
Fight with,	μάχομαι.
Contend or dispute with,	ἐρίζω.
Contention, strife,	ἔρις, ἰδος, ἡ ( <i>acc.</i> ἔριδα <i>et</i> ἔριν).
Am angry with,	ὀργίζομαι.
Am in a passion or rage,	χαλεπαίνω.
Like,	ὁμοιος, α, ον.

Obs. Verbs of *reproaching*, &c. take *acc.* of the *thing* (as well as *dat.* of person), especially when it is a *neut. pronoun*. (ἐγκαλεῖν, &c. τί τινα.)

### Exercise 34.

184. Do not associate with the bad (72. a). If you associate (67. 2) with the bad,<sup>88</sup> you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note a*). Do not envy your neighbour. Do not envy me. If you had struck<sup>89</sup> the judge with a stick, you would not have got off *with impunity*.<sup>90</sup> They set out the next day. What do you charge me with (183. Obs.)? I asked whether (72. c) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I

<sup>a</sup> φθονέω takes *gen.* of the object that excites the envy, or of the thing grudged. (See 149. f).

<sup>b</sup> τυγχάνω, τείνομαι, τεύχνηκα, ἔνυχον. With a *gen.* to obtain, receive (παρά from, with *gen.*); also, to hit (a mark—σκοπέε).

plotted against the king from envy. Do not contend with your parents. I suffer similar treatment<sup>a</sup> to you. I should blame the citizens, if they had done this. He scolds, *not only*<sup>28</sup> the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*<sup>51</sup> am I to do (99. c)? Through fear he did not hit the mark.

B

## Exercise 35.

185. Do you wish, then (99. a), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules.<sup>63</sup> O father, do not scold your son. If you had kept company with the bad, you would have become bad your yourself. I asked the boy whether we ought to envy<sup>88</sup> our neighbours. The damsel has very beautiful eyes.<sup>12</sup> Let us aim at speaking<sup>14</sup> well of all the good. Let us abstain from acting insolently. All, *and you among the first*,<sup>24</sup> admire these things. Let us be contented with our present condition. He said that, if Xenoclide had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (149. c). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*<sup>29</sup> the boy sing (*part.*) Do not associate with those who<sup>1</sup> pursue what is disgraceful.<sup>18</sup> Why do you charge me with injustice?<sup>66</sup> Through fear he missed the mark. I admire both<sup>d</sup> your horses and those<sup>e</sup> of your friend. *The rest*<sup>e</sup>

<sup>a</sup> Like things.<sup>d</sup> & following the article.

*of the country*<sup>18</sup> has been laid waste by the Greeks. He told me that we ought to persuade the judge (120. c).

### § 32. Middle Voice.

The middle voice denotes:

- 1) That the agent does the action *upon himself*; or
- 2) That the agent does the action *for his own advantage*; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

187. The tenses that have the middle meaning, when the verb has it at all, are

- 1) *Pres.* and *imperf.*
  - 2) *Perf.* and *Pluperf.*
  - 3) *Futures* and *aorists mid.*
- } of the *passive form*.

And in some verbs

- 4) The *aor. 1. pass. i. e.* of the *passive form*.

### 188. VOCABULARY 31.

(1.)		
To wash,	λούειν.	M. wash myself, bathe, • λούεσθαι.
Strangle, ἀπάγγειν, ἀπάγξαι.		M. to strangle (or hang) myself, ἀπάγγελσθαι.
	a) With new <i>intransitive</i> meaning.	
To send,	στέλλειν.	M. (to send one's self) to journey, στέλλεσθαι. <sup>†</sup>

\* It may have an *accus.* of a part of one's own person.

<sup>†</sup> στέλλεσθαι, to *clothe oneself*, and to *send for*, has *aor.* στείλασθαι: στείλασθαι, to *travel*, στελθῆναι.

To make to cease, *παύειν*. M. (to make myself cease,) to stop, cease, leave off, *παύεσθαι*.

b) With new *transitive* meaning.

To put a man over (a river), *Μ.* to cross (a river, *acc.*) *περαιῶν (τινα).* *περαιῶσθαι.*

To pluck, *τίλλειν*. M. to mourn for (*acc.*) i. e. by tearing one's hair, *τίλλεσθαι*.

(2.)

To make a man one's ally  
(to form an alliance with  
a person), i. e. for one's  
own advantage, } *σύμμαχον ποιῆσθαι τινα.*

To place guards (over one's  
own property; for one's  
own protection,) } *καταστήσασθαι ἑ φύλακας.*

To lift or take a thing up, *αἶρειν τι.* M. to take up for one's advantage, i. e. to keep for one's self, *αἶρεσθαι.*

To find, *εὕρισκειν*. M. find for myself, procure, get, *εὕρισκεσθαι.*

To provide, *παρασκευάζειν*, M. to provide (for one's own use), *παρασκευάζεσθαι.*

(3.)

I cause a table to be set before me, } *παρατίθεμαι τράπεζαν.*

To let out for hire, *μισθόω*. M. cause to be let to myself, i. e. to hire, *μισθοῦσθαι.*

To teach, *διδάσκειν*. M. to get or have taught, *διδάσκεσθαι.*

To weep for, *κατακλαίειν*. M. to weep for (one's own misfortunes, *acc.*) *κατακλαίεσθαι.*

Having shown his own wickedness,	ἐπιδεδειγμένος τὴν πονηρίαν.
To enact laws (of an <i>absolute</i> prince who does not make them <i>for himself</i> ),	θεῖναι νόμους.
To enact laws (of the legislator of a <i>free state</i> , who makes them for himself as well as for his fellow-citizens), <sup>h</sup>	θέσθαι νόμους.

Oss. In general any remote reference of the action to *self* is expressed by the *middle*.

Wicked,	πονηρός, ἁ, ὄν.
To weigh anchor,	αἶρειν (ἀγκῦραν, understood).
To commence or engage in a war against,	ἄρασθαι πόλεμον πρὸς, &c. (acc.)
Sail-away,	ἀπο-πλέω. <sup>i</sup>

### Exercise 36.

189. Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenoclide<sup>s</sup> hung himself. All of them washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites as possible.<sup>g</sup> The mother wept for her sufferings. I provided<sup>k</sup> myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What kind-of

<sup>h</sup> This difference is not, however, strictly observed. (B.)

<sup>i</sup> πλέω, πλέσσομαι and πλεουσθῆναι, — ἐπλεσσα. *Pass.* ἐππλεσσομαι, ἐππλεσθῆναι.

<sup>k</sup> Perfect, as I still keep it.

laws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (120. c). If the Athenians had been wise, they would have enacted laws. The Athenians crossed the river and attacked the Persians.

### § 33. Middle Voice continued.

#### 190. VOCABULARY 32.

1) To take,<sup>1</sup> αἰρεῖν.

M. choose (followed by ἀντί with *gen.*), αἰρεῖσθαι.

To take, receive, λαβεῖν.

M. take hold of, λάβεισθαι.

2) Verbs whose Mid. Voice seems to have a *reciprocal meaning*.

To consult, βουλευεῖν.

M. to consult together, deliberate: but also (with regular *mid.* signification) to counsel myself, adopt a resolution. (In the sense of *deliberate* it is followed by περί with *gen.*), βουλευέσθαι.

To reconcile (others), διαλύειν.<sup>2</sup>

M. to be reconciled to each other (πρός with *acc.*), διαλύεσθαι.

3) Middle forms of which there is *no active* and which must therefore be considered simply as deponents.

I receive,

δέχομαι.

I perceive, am informed of,<sup>3</sup>

αἰσθάνομαι.

<sup>1</sup> αἰρέω, &c. εἶλον, εἰλόμην, ἤρεθην.

<sup>2</sup> λύω, λύσω, &c.—ἐλύθην, ἐλύθη.

<sup>3</sup> αἰσθάνομαι, αἰσθήσομαι, ἤσθημαι. ἤσθημην.

4) Aorists *passive* with *mid.* meaning.

Laid myself down ; laid  
down, κατεκλίθην.\*

Took myself off, ἀπηλλάγην.

So, ἐπεραιώθην ἐφοβήθην, ἐκοιμήθην, ἡσκήθην,  
(from περαιοῦσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἀσκεῖσθαι).

5) Some first futures of *mid.* form have a *pass.* meaning.

ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι,  
from ὠφελίω, ὁμολογέω, φυλάττω, τρέφω.  
(aid, help,) (confess,) (guard,) (nourish.)

6) To be on one's guard,  
to guard against, (with φυλάττεσθαι (*mid.*)  
*acc.* of thing or person),

7) By (agent after *pass.* ὑπό (with *gen.*): also παρά  
verb), et πρός.

## Exercise 37.

191. They will choose to obey rather than <sup>ν</sup> to fight. I would choose liberty before wealth. Xenocides was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*) Let us consult about the state. To deliberate quickly is a different thing (*differs*) from deliberating<sup>14</sup> wisely. Let us consult together what we ought to do.<sup>25</sup> They consulted together what they should do with (137. *b*) the unjust judge. I exercised-myself-in (190. 4) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (188. 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much (174. *f*) as this (*plur.*) O slaves, receive some<sup>48</sup> of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited.

\* κατα-κλίνομαι.

<sup>ν</sup> μάλλον ἢ.

I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, *willingly at least*,<sup>a</sup> by none. The army shall be maintained from the king's country. I am glad that<sup>b</sup> the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (*those themselves*) who<sup>c</sup> guarded the city.

### § 34. On the Perfect 2.

192. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning* of the *middle*.

1) If the verb has both the *trans.* and *intrans.* meaning, the *perf. 1.* has the former; the *perf. 2.* the latter. 2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. 3) If the verb is *intrans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

### 193. VOCABULARY 33.

	Perf. 1.	Perf. 2.
Open, ἀνοίγω, <sup>a</sup>	ἀνέφχα,	stand open, ἀνέφχα.
Arouse, ἐγείρω,	ἐγήγερχα,	am awake, ἐγρήγορα.
Persuade, πείθω,	πέπεικα,	am confident, trust, have confidence, πέποιθα.
Break, ἄγνυμι, <sup>c</sup>		am broken, ἔαγα.
Destroy, ὀλλυμι, <sup>b</sup>	ὀλώλεκα,	am undone, ( <i>periti</i> ), ὀλωλα.
Fix, πήγνυμι, <sup>d</sup>		am fixed, am congealed, &c. πέπηγα.

Obs. ἀπύλλυμι, κατάγνυμι, more common than the simple verbs.

<sup>a</sup> This verb prefixes the temporal to the syllabic augment—ἀνέτοιγον, ἀνέτοιξα, *inf.* ἀνοίξαι. ἀνέτοιγα belongs to later Greek writers: ἀνέτοιγμαι was used by the older authors.

<sup>b</sup> ἄγνυμι, ἔξα, *asor.* ἔαξα, ἔαγεν (α).

<sup>c</sup> ὀλλυμι, ὀλώ, ὀλώλεκα. ὤλεσα. ὀλλῶμαι, ὀλοῦμαι, ὀλωλα. ὤλεσθην.

<sup>d</sup> πήγνυμι, πήξω, &c.—πέπηγα, ἐπέπηγα (α).



Pot, pitcher,	χύτρα, ας, ἡ.
One more,	ἔτι εἷς.
Gate,	πύλη, ης, ἡ.
Spear,	δόρυ, " δόρατος, τό.
Breast,	στέρνον, ου, τό.
To watch over,	ἐγρηγορέναι περὶ (with γεν.)
To raise a war,	ἐγείρειν πόλεμον (in pass. arise).
Safety,	ἀσφάλεια, ας, ἡ.
Roman,	Ῥωμαῖος, ου, ὁ.
Jupiter,	Ζεὺς, Διός, ὁ (voc. Ζεῦ).
Early in the morning,	πρωΐ.

## Exercise 38.

194. The pitcher is broken. If we conquer the Romans *in* one more battle,<sup>42</sup> we are undone. The spear was fixed in his breast. All the water<sup>43</sup> is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many years. Having lost<sup>\*</sup> all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (91. c), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*,<sup>44</sup> we are undone. Who *in the world*<sup>45</sup> has broken this pitcher? It is *the part*<sup>46</sup> of a general to watch over the safety of his army. O Jupiter, the folly of the man!<sup>47</sup> If a war should arise (*be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*.<sup>48</sup> My property was plundered, *wretched man that I am*!<sup>49</sup> If any man is in the habit of performing just (actions), it was he.<sup>50</sup> I have not met either my friend or my brother's.<sup>51</sup>

<sup>42</sup> δόρυ, δόρατος, &c.—Poet. δορός, δορί: of which δορί is found in Attic prose, in the phrase δορί λαβεῖν.

<sup>43</sup> ἀπόλλυμι.

§ 35. *Additional Remarks on some of the Moods and Tenses.*

195. *a)* The *fut. 3.* (or *future perfect*) expresses a *future action continuing in its effects*.

196. The *fut. 3.* differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the *future completion* of a *momentary* action.

197. *b)* The *fut. 3.* is, however, sometimes used to express 1) the *speedy completion* of an action, or 2) the *certainty of its completion* in the most positive manner.

198. The *fut. 3.* is obviously the natural future of those perfects, that, from their marking a *continued* state, are equivalent to a *present* with a new meaning: *e. g.* μέμνημαι, κέκτημαι.

199. Some verbs have the *fut. 3.* as a simple future: *e. g.* δεδήσομαι, \* πεπαύσομαι, κενόψομαι.

200. *c)* In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by ἔσομαι with *perf. participle*; a circumlocution which is also used in the *passive* (as in the example 205. *c.*)

201. *d. e)* The *perf.* has also a subjunctive and optative, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with εἶην or ᾔω is generally preferred to the regular *opt.* and *subj.* of that tense.

202. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

203. *f)* The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c.

204. *Obs.* εἶθ' with the optative—and also the opta-

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\* From δέω to bind.

tive alone <sup>2</sup>—expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) *realized*, εἴθε is used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὄφελον (εἰ, ε) *alone*, or with εἴθε, εἰ γάρ or ὥς, and followed by the infinitive.

205. a) ἡ πολιτεία τελέως κεκοσμήσεται, εἰάν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

b) φράζε καὶ πεπράξεται, *speak and it shall (immediately) be done.*

c) τὰ δέοντα ἐσόμεθα ἐγνωκότες, καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*

d) εἴθε ὁ υἱὸς νενικηκοί, *would that my son had conquered!*

e) εἶπεν ὅτι ἤξοι ἡμέρᾳ τρίτῃ, *he said that he should come on the third day.*

f) πεπειράσθω, *let it be attempted.*

## 206. VOCABULARY 34.

Constitution,  
Arrange, adorn,  
Superintend, overlook,  
What we ought,  
Empty, vain, useless,  
I am come,  
I am gone, am off,  
Endeavour,

πολιτεία, ας, ἡ.  
κοσμέω.  
ἐπισκοπέω.  
τὰ δέοντα.  
μάταιος, α, ον.  
ἤκω <sup>2</sup> (with *perf.* meaning).  
οἶχομαι <sup>2</sup> (*perf.* meaning.)  
πειράομαι.

<sup>2</sup> As in ὁ πατήρ, γένος πατρὸς εὐτυχέστερος. See also 298. e.  
<sup>3</sup> γιγνώσκειν interdum de plebiscitis vel populi jussis. (Bremer ad Demosth. Phil. I. 54.)

<sup>4</sup> ἤκω, ἤκον, ἤξω; no other tenses in use. βίου εὖ ἤκειν, *to have arrived at an advanced age* (Herod.): a construction seldom found in Attic Greek.

<sup>5</sup> οἶχομαι, οἶχέσθω, φέχομαι (οἶχων).

Would that . . . . !

εἴθε, εἴθ' ὄφελον<sup>b</sup> εἰ γὰρ  
ὄφελον, ὡς ὄφελον, ὅτ ὄφε-  
λον αἰώνῃ).

To make to disappear,  
If it is agreeable to you, if  
you are willing,  
And that too,  
For the present at least,  
As far as they are concern-  
ed.

ἀφανίζω.

εἴ σοι βουλομένη ἐστί.

καὶ ταῦτα.

τό γε νῦν εἶναι.

τὸ ἐπὶ τούτοις εἶναι.

### Exercise 39.

207. For thus we shall have done (205. c) what we ought. For thus what we ought (to do) will have been done (205. b). I will remember my *former*<sup>11</sup> folly. He told me that they had forgotten their former virtue (205. c). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (205. f). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. *Would that* the Greeks had conquered! They condemned him to death (156, note g. *obs.*) and that too *though he was* (say: 'being') your citizen. *For the present at least*, we will use him. I don't know what in the world<sup>51</sup> we are,<sup>52</sup> *for the present at least*, to do<sup>c</sup> with him. *As far as*

<sup>b</sup> ὀφείλω (debeo), *owe*, *ought*. ὀφειλῆσω. *Aor.* ὄφελον (*un-Attic* ὄφελον) used only in wishes. ὡς ὄφελε ζῆν Σωκράτης (*how* Socrates ought to be alive), *would that* Socrates were alive! εἴθε κλέος εἶλας.

<sup>c</sup> χρηστικός is the verbal adj. from χρᾶσθαι.

*that (person) is concerned*, I am undone. For the present, at least, let us desist from the chase. O boy, may you become wiser!

### § 36. On the Infinitive.

208. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus:—

209. *b. c*) It expresses the *purpose*, and (*b. d*) is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle in dus*, or by the *supine in u*.

210. The particle ὥστε<sup>4</sup> expresses a *consequence*, and is used with *the infinitive*; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

211. { *So—as to* = ὥστε with *infinitive* always.  
       { *So—that* = ὥστε with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately* and *naturally* from what is there stated. The consequence may be equally *real*.

212. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that*. Thus: “the road was so bad that I did not reach my inn till midnight” = “the road was very bad; *consequently* I did not reach my inn till midnight:” here the *indicative* would be properly used. ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.

214. *a*) ὁ ἀνθρώπος πέφνκε φιλεῖν, *it is the nature of man to love*.

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<sup>4</sup> More rarely ὡς.

b) παρέχω ἑμαυτὸν ἐρωτᾶν, *I offer myself to be questioned.*

c) ἦλθον ἰδεῖν σε, *I came (or am come) to see you.*

d) ἡδὺς ἀκούειν, *sweet to hear.* δεινὸς λέγειν, *clever at speaking.* χαλεπὸς λαβεῖν, *hard to take (or catch).*

e) οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι, *he is so senseless as to choose war in preference to peace.*

οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται, *he is so senseless, that he (actually) chooses war in preference to peace.*

f) φιλοτιμότητος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, *he was very ambitious, so as to bear any thing for the sake of being praised.*

## 214. VOCABULARY 35.

To put forth naturally,

γίω (πέφυκα *et* ἔφην are intrans.; I am produced = I am by nature, or it is my nature to, &c.

Supply, afford, offer,

παρέχω.\*

Sweet, pleasant, agreeable,

ἡδὺς, εἶα, ὕ.

Terrible, clever,

δεινός,† ἡ, ὄν.

Hard, difficult,

χαλεπός, ἡ, ὄν.

Senseless,

ἀνόητος, ὅς, ὄν.

In preference to, instead of,

ἀντί.

Peace,

εἰρήνη, ἡς, ἡ.

Ambitious, fond of honour,

φιλότιμος, ὅς, ὄν.

Undergo, bear,

υπομεῖναι.

On account of, for the sake of,

ἕνεκα (*gen.*)

Leaf,

φύλλον, ὅν, τό.

\* παρέχεσθαι, *mid.* is also used for *to afford*, without any perceptible difference of meaning. (See example in 298. b.)

† —νος, an old *pass.* termin. (like τλος, ρος), whence δεινός *terrible* στυγνός *hateful*, &c. (B.)

Bring up, educate,	παιδεύω.
Very,	πάνν. <sup>ε</sup>
Wing,	πτερόν, οὐ, τό: πτέρυξ, ὕψος, ἦ.
Young bird,	νεοσσός, οὐ, ὁ.
Art, <i>also</i> , contrivance,	τέχνη, ἡς, ἡ.
trick,	
Long,	μακρός, ἄ, ὄν.
Not yet,	οὐπω. <sup>δ</sup>
Endure, bear,	ἀνέχομαι. <sup>ι</sup>
To get <i>teeth</i> , feathers, &c.,	φύω.
To give one trouble, to molest, harass, &c.,	πόνον or πράγματα παρέχω.

## Exercise 40.

215. It is the nature of man (213. a) to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*.<sup>ε</sup> The eagle has long wings.<sup>δ</sup> He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible.<sup>δ</sup> They are too wise<sup>ε</sup> to choose war in preference to peace. The young birds have already got <sup>a</sup> feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity.<sup>ε</sup> They harassed them so, that the army was not able (*indic.*)

<sup>ε</sup> This word is often strengthened by the addition of τί (τίς τε).

<sup>δ</sup> πῶ, πώποτε, *ever yet, ever up to this time*. The former is joined to οὐ, μή; the latter to οὐδέ, μηδέ; and both relate to the *past*. Οὐδέποτε, μηδέποτε, are commonly employed only *generally*, or with reference to the *future*. (See 238\*, note on *examp. b.*)

<sup>ι</sup> This verb has a double augment: *imperf.* ἀνείχόμην, *aor.* ἤνεσχόμην.

<sup>κ</sup> *Aor. 1.*, as *perf.*, has a different meaning.

to advance.<sup>1</sup> This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

### § 37. *The Infinitive continued.*

216. *a*) The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*.

It may be considered as governed by *ἐνεκα* understood.

217. *b*) When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infn.* is used with *τό*, (as in 221. *c*).

218. *b*) A *preposition* with the *infn.* may be equivalent to a sentence introduced by a conjunction.

219. *d*) But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples in 221, show that this rule holds good, whether the subject of the *infn.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare*.

220. *e*) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infn.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus (in 221. *e*) *εἰς* conforms to 'Αλέξανδρος· *θεός* το *ἐγώ*· *προθέμεν* το *αὐτοῦ*, &c.—This construction is called *Attraction*.

221. *a*) *ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κοινουργεῖν τὴν Εὐβοίαν*, and *Atalanta also was fortified*, that robbers (or pirates) might not commit depredations *in Eubœa*.

*b*) *οὐδὲν ἐπράχθη διὰ τὸ ἐκείνον μὴ παρῆναι*,

<sup>1</sup> πορεύομαι.



*nothing was done, because he was not present.*

c) οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *it is not right for one who suffers wrong to avenge himself by doing wrong in return.*

d) δεομαί σου παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπεῖν ὁμολογῶ, *I confess that I assented.*

e) ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say that he was the son of Jupiter.*

ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god.*

εἶδοντο αὐτοῦ εἶναι προθύμον, *they entreated him to be zealous.*

ἔξεστί μοι γενέσθαι εὐδαίμονι, *I may (if I please) become happy.*

## 222. VOCABULARY 36.

To wall, fortify,

A wall,

Evil-doer, rascal, villain,

Villainy,

Misdeed,

To do evil towards, do harm to, to inflict damage on, &c.

To ward off,

τειχίζω.

τείχος, εὖς (ους) τό.

κακοῦργος (κακός et ἔργον).

κακουργία, ας, ἡ.

κακούργημα, ατος, τό.

κακουργέω.

ἀμύνειν τί τινι (also with *dat.* only, ἀμύνειν τινί, *to defend.* In *MID.* ward off from myself; repel, requite, revenge myself on, with *acc.* of person: also without case, *to protect oneself.*

To return a man like for like.

To remain with,

τοῖς ὁμοίοις ἀμύνεσθαι.

παραμένω.

Say,

φάσκω (= *give out* "with a slight intimation that the thing is not exactly so." *Vömel.*)

To feel *or* be thankful for,  
return thanks for,

χαίρω εἰδέναι (*gen. of thing*).

One may,

ἔξεστι (*licet*).

One might,

ἔξῃ.

It is right,

ἰσθῶς ἔχει.

Master,

δεσπότης, οὐ, ὁ.

Laugh,

γελάω (with fut. mid. -ᾶσομαι).

### Exercise 41.

223. The city was fortified, that no one<sup>m</sup> might do injury to the citizens. Nothing was done, because (221. *b*) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, *if it was agreeable to us.*<sup>66</sup> I persuaded them that I was a philosopher (221. *e*). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young<sup>60</sup> to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (221, *e*) that you were master. We ought to defend the laws of the state. It is in our power<sup>26</sup> to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

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<sup>m</sup> μηδείς, as a *purpose* is expressed.

## 224. VOCABULARY 37.

PREPOSITION *ἐκ*.

Before a vowel *ἐκ* becomes *ἐξ*· it governs the *gen.* and means in general, *out of*, *forth from*. Hence, of *cause*=*in consequence of*; *from*, *for*: also, of *succession of time*.

Out of the city,

*ἐκ τῆς πόλεως.*

For this cause *or* reason.

*ἐκ ταύτης τῆς αἰτίας.*

This being the case, for  
this reason, therefore.

*ἐκ τούτου.*

After our former tears,

*ἐκ τῶν πρόσθεν δακρύων.*

Unexpectedly,

*ἐξ ἀπροσδοκήτου (ἀπροσδόκη-  
τος, unexpected).*

*Exercise 42.*

225. We are now laughing after our former tears. The men *from* (*out of*) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals to depart. The slave says that the pitcher is broken. He says that he is glad<sup>5</sup> the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch,<sup>7</sup> if sold. I wonder at what has been done<sup>1</sup> by the general. It is not every man,<sup>6</sup> that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person.<sup>4</sup> Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

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§ 38. *The Infinitive continued.*

226. *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὥστε.

227. a) πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαντοί εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

b) ἐκπέμπονται ἐπὶ τῷ ὁμοιοι τοῖς λειπομένοις εἶναι, *they are sent out, on the understanding that they are to be equal (on an equal footing with those that are left behind.*

c) οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν ὥστε, τοὺς νόμους παραβάς, μὴ δοῦναι δίκην, *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

## 228. VOCABULARY 38.

It is expedient or profitable,  
Expediency, utility,

συμφέρει (dat.)  
τὸ συμφέρον: (τὰ συμφέροντα,  
what is expedient.)

To make self-interest the  
object of one's life,  
Self loving, a lover of self,  
selfish,  
Self-love, selfishness,  
Transgress,

πρὸς τὸ συμφέρον ζῆν.

φίλαντος, ος, ον.  
φιλαντία, ας, ἡ.  
παραβαίνω° (of a law, &c.,  
to break).

So great, so powerful,  
To be punished, suffer punishment,  
Infinitely many, very many,  
a vast number of,

τηλικούτος, -αύτη, -οῦτο.  
δίκην δίδόναι (gen. of thing,  
dat. of person *by whom*).

μυρίοι, αι, α.

▪ ἐπὶ with dat. often marks a condition. 288.

• βαίνω, βήσομαι, βέβηκα, ἔβην. βήσω and ἔβησα, trans. (ἔβην, βῆθι, βαίην, βῶ, βῆναι, βᾶς.)—παραβαίνω has also perf. pass. παραβέβηκα, aor. παραβέβην.

Ten thousand,	μυρία.
Soldier,	στρατιώτης, ου, ό.
Country,	πατρίς, <sup>p</sup> ιδος, ή.
Treaty,	σπονδαί, ών (properly "libations").
Excessively,	ἄγαν.
Excessive,	ό ἄγαν.

## PREPOSITION, ἀντί.

Governs *genitive*: signification, *instead of*; *in preference to*; (213. e); *equivalent to*.

## Exercise 43.

229. Let us fly from excessive self-love. Let us pursue the honorable rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil, because they are ambitious. He says that a king is equivalent to very many soldiers. All men, *so to say*,<sup>a</sup> are lovers of self. If he were not ambitious, he would not endure this. I am come *on an understanding*, that I am to be on-an-equal-footing with the other citizens. Do not transgress the laws of your country. They bear every thing for the sake of being praised, because (*prep.*) they are excessively ambitious. Let us choose what is honorable in preference to what is expedient. *It is not right*, to make self-interest the object of one's life. It does not *belong* to a pious man, to fear death excessively. It is not every man that can<sup>b</sup> master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas<sup>c</sup> and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be pun-

<sup>p</sup> Properly a poetical *fem. adj.* agreeing with γῆ.

<sup>a</sup> Nouns in *as* have the Doric gen. in *ā* (for *ou*), when they are the names of *foreigners*, or of Doric Greeks of no celebrity; as 'Αβροκόμας, G. 'Αβροκόμα. (R.)

ished for your villainy. All the laws of the state, *so to say*," were transgressed by this villain. He thinks that the treaty has been broken.

### § 39. *The Participle.*

230. A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctional adverb) of *time, cause, condition, or limitation*. Hence, *vice versa*—

231. *a. b. c. d)* Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.* may be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend *ποσοῦρα*," may mean, '*who was ill*,' or '*because he was ill*,' or '*when he was ill*.'

232. *e)* The English *verbal* or *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

233. *g)* A past participle may often be translated into English by a verb, connected with the principal verb by '*and*.'

Of course, *vice versa*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

234. *a)* γυνή τις χήρα ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὠὲν αὐτῇ τίκτουσαν, *a certain widow woman had a hen which laid her an egg every day.*

- b) τὰ χρήματα ἀναλώσας ἀπῆγγαστο, when or after, he had spent all his money, he hanged himself.
- c) χαλεπὸν ἐστὶ λέγειν πρὸς τὴν γαστέρα, ὥτα οὐκ ἔχουσιν, it is difficult to speak to the stomach, because it has no ears.
- d) γιγνώσκοντες ὅτι κακά ἐστίν, ὁμως ἐπιθυμοῦσιν αὐτῶν, though they know that they are hurtful, they nevertheless desire them.
- e) ληϊζόμενοι ζῶσιν, they live by plundering.
- f) κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἂν σωφρονοῖ, but if he gained the victory over pleasure and his desires, he would be temperate in an uncommon degree.
- g) λαβὼν, ἔφη, τοῦτον, μαστίγωσον, take this fellow said he, and flog him. ῥίψας δ' ὁ ποιμὴν πέτραν, τὸ κέρας αὐτῆς κατέαξεν, but the shepherd threw a stone and broke her horn.

## 235. VOCABULARY 39.

A widow,	χήρα, ας, ἡ.
To know,	γιγνώσκω. <sup>τ</sup>
To consume, spend,	ἀναλίσκω (fut. ἀναλώσω, aor. ἀνάλωσα).
Stomach, belly,	γαστήρ, έρος, ἡ.
The future,	τὸ μέλλον.
To plunder,	ληϊζομαι.
Remarkably, in an uncommon degree,	διαφερόντως.
To scourge, flog,	μαστιγῶ.
To throw,	ῥίπτω.
Stone,	πέτρος, ου, ὁ (πέτρα, ας, η, in good authors, is a rock.)
Bare, uncovered,	ψιλός, ἡ, ὁν.

Participles with peculiar meanings.

At first, at the beginning, ἀρχόμενος, η, ον.

<sup>τ</sup> γιγνώσκω, γινώσκειν, ἐγνώκα, ἐγνώκαμι, ἐγνων. (ἐγνων, γινώσκω, γινώσκεις.)

At last,	τελευτῶν, ὥσα, ὥν.
After some time,	διαλίπων χρόνον.*
With, (often translated by)	ἔχων, ἄγων, φέρων, χρώμενος.†

## Exercise 44.

 **OBS.** Sentences in *Italics* are to be translated by participles.

236. I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgress the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, that<sup>70</sup> he might not be punished. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety!<sup>50</sup> He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his<sup>6</sup> father's. It is not every man who can<sup>56</sup> be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with much skill (art.)*, freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

R

## § 40. The Participle continued.

237. a) The participle of the *future* is used to express a *purpose*.<sup>a</sup>

<sup>a</sup> So διαλ. πολὺν or ὀλίγον χρ.

<sup>t</sup> Of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action.

<sup>u</sup> The intention is spoken of in a less certain way by the addition of ὥς. *He had Cyrus arrested, ὥς αποκτανῶν.*



238. b) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where *we* should use the *infinitive* mood, the *participial substantive*, or, '*that*,' &c.

238.\* a) ἐγὼ ἐρχομαι ὑμῖν ἐπικουρήσω, *I am coming to aid you.*

τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δάσονται, *he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.)*

τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men to do this.*

b) ᾔδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew that I had begotten mortal children (or, I knew that the children I had begotten were mortal).*

ᾔσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived that they thought themselves extremely wise.*

σύνοιδα ἐμαντῷ σοφὸς εἶν (or σοφῷ εἶναι), *I am conscious of being wise (or, that I am wise).*

οὐδέποτε μετεμέλησέ μοι σιγήσαντι, *I have never repented of having held my tongue.*

### 239. VOCABULARY 40.

To bring assistance, to aid, ἐπικουρέω (dat.) It may have *besides* an accus.

of the thing : \* ἐπικουρεῖν νόσφ to bear help against a disorder ; to combat it.)

Judge,

δικαστής, † οὐ, ὁ.

\* See 214, h. : "but οὐδέποτε, like *nunquam*, is occasionally found with *past tenses* even in the best writers." (P.)

† εἰ τῷ χειμῶνα ἐπεκούρησα. (Xen.)

\* The δικαστής decides in a court of justice according to *right* and *law* : the κριτής in the other relations of life according to *equity* and his knowledge of human nature. (Pass.)

Beget,  
Dare, attempt,

γεννάω.  
τολμάω.<sup>7</sup>

Verbs that take the participle.

See,  
Learn, am aware,  
I repent,  
Make to cease, stop,  
Cease,  
Am ashamed,  
Remember,  
Appear,  
Am evident,  
Know,  
Am conscious,  
Rejoice,  
Perceive,

ὁράω.  
μανθάνω.\*  
μεταμέλει\* μοι.  
παύω.  
λήγω, παύομαι.  
αἰσχύνομαι.<sup>b</sup>  
μύνημαι.  
φαίνομαι.\*  
δῆλός εἰμι<sup>d</sup> = am evidently.  
οἶδα (2 perf. of εἶδω.)  
σύννοδα ἐμαντῶ.  
χαίρω.  
αἰσθάνομαι.

### Exercise 45.

239.\* I am ashamed of having flattered Xenoclidēs. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken*<sup>c</sup>). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal

<sup>7</sup> Ὅφ' of things requiring *courage*. It has also the meaning of *sustine*re, to bear to do so and so.

\* μανθάνω, μαθήσομαι, μεμάθηκα. ἔμαθον.

<sup>a</sup> μετα-μέλει, μετα-μελήσει, &c.

<sup>b</sup> αἰσχύνομαι ποιεῖν = I am ashamed to do it: αἰσχύνομαι ποιῶν or ποιήσας, I am ashamed of doing, or having done it.

<sup>c</sup> ἂν φαίνομαι ἀδικῶν, if it should appear that I have acted unjustly.

<sup>d</sup> δῆλός ἐστιν ἀνιώνος, he is evidently vexed.

• 91, c.

(238\* b). I will put a stop to his inflicting damage on the city. I knew that the children he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to (p) combat the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person.<sup>64</sup> I will send out men to (p) inflict damage on the city.

§ 41. *The Participle continued ; τυγχάνω, λανθάνω, φθάνω.*

240. Φθάνω<sup>ε</sup> (*come or get before*) and λανθάνω<sup>h</sup> (*am concealed*) are generally rendered by *adverbs*; the participle that accompanies them must then be turned into a *verb*.

241. The participle λανθάνων or λαθών may be rendered *secretly, without being observed, seen, &c.* Hence *ἔλαθεν εἰσελθών* is nearly equivalent to *εἰσῆλθεν λαθών*, but gives more prominence to the notion of *secrecy*.

242. a) ὁ Κύρος, ἄτ εἰ παῖς ὢν, ἡδετο τοῖς τοιούτοις, *Cyrus, as being a boy, was pleased with such things.*

b) *ἔτυχον παρόντες, they happened to be present.*  
*τυγχάνει ὢν, he happens to be (or simply, is.)*

c) λανθάνω τι ποιῶν, 1) *am concealed from myself doing it = do it without knowing it ; unconsciously, unknown to myself.*

<sup>ε</sup> A (p) after the first word of a clause shows that it is to be turned into a *participial* clause, as explained in the two preceding sections.

<sup>h</sup> φθάνω, φθῆσομαι, ἔφθακα. ἔφθασα, ἔφθην. *Fut.* φθάσω in later writers. (ἔφθην—φθαίην, φθῶ, φθῆναι, φθάς). ἔφθην is the older aorist: but ἔφθασα is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. (B.)

<sup>h</sup> λανθάνω, λήσω, λέληθα. ἔλαθον. (See 156.)

<sup>i</sup> Often *ἔτε* ἔλ. (See 371.)

- 2) am concealed from *others* doing it—  
do it *without being observed*; *secretly*;  
*without being seen or discovered*.
- d) εἰσθὴν αὐτοὺς ἀφικόμενος, *I arrived before them.* εἰσθὴν ἀφικόμενος,<sup>κ</sup> *I arrived first.*
- e) οὐκ ἂν φθάρσεις ποιεῖν τοῦτο, *you cannot do this too soon.*
- f) οὐκ ἂν φθάρσεις ποιεῖν τοῦτο; *won't you do this directly?* = do it directly.
- g) λέγε φθάρσας, *speak quickly*; at once.  
ἀνύσας<sup>λ</sup> *τρέχε, run immediately.*

## 243. VOCABULARY 41.

## PREPOSITION ἀπό.

Signification, *from*; governs the *genit.*

To fight <i>on horseback</i> ,	ἀφ' ἵππων.
To have done supper,	ἀπὸ δείπνου γένεσθαι.
To do a thing of themselves,	ἀφ' ἑαυτῶν.
At the suggestion of others,	ἀφ' ἀνδρῶν ἐτέρων.
Openly,	ἀπὸ τοῦ προφανοῦς (from adj. προφανής).

## PREPOSITION πρό.

Signification, *before* (of time, place and preference), *in behalf of*, *for*: governs *genit.*

For (=in behalf of) the king,	πρὸ τοῦ βασιλέως.
To value very highly, to attach great importance to,	πρὸ πολλοῦ ποιῆσθαι (to value before, i. e. more than, much. See 282).
To choose war before, in preference to, peace.	πρὸ εἰρήνης (for which ἀντί is used in 213, e).

<sup>κ</sup> ἐκνέομαι (commonly ἀφικνέομαι), ἵξομαι, ἴγμαι. ἰκόμην.

<sup>λ</sup> From ἀνέειν or ἀνέτειν, to accomplish.

*Exercise 46.*

244. The physician happened to be present. You cannot punish the boy too soon (242. *e*). The enemy arrived at<sup>m</sup> the city before us. Go away immediately (242. *g*). Won't you go away directly (242. *f*)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplitæ were drawn up before the king himself. He is too sensible<sup>o</sup> to choose war before peace. He has done supper. Speak at once (242. *g*), if it is agreeable<sup>o</sup> to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenoclides had not been their general, they would never have dared to commence a war openly. Men enact laws, *that*<sup>o</sup> they may not be injured. *Having done supper*, they practised equestrian exercises.

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§ 42. *The Genitive Absolute, &c.*

245. *a*) The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as *we* should express by *when*, *after*, *since*, *as*, *because*, *though*, *if*, &c.

246. *b. c*) The participles of impersonal verbs are put absolutely in the *nominative*; of course without a noun, and in the neuter gender.

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<sup>m</sup> *sic*, if they went into it.

247. *d*) When the time relates to a *person*, *ἐπί* is generally expressed.

248. *e*) When a *motive* is attributed to *another person*, the particle *ὥς* is generally used with the *gen.* or *acc. absolute*.

249 *a*) ἐμοῦ καθεύδοντος, whilst *I was asleep*. τούτων οὕτως ἐχόντων, *this being the case*; or, as *this is the case*.

*b*) διὰ τί μένεις, ἐξὸν ἀπιέναι; *why do you remain*, when you are at liberty to *go away*?

*c*) So δέον ἀπιέναι, when, whereas, &c. you ought to *go away*. δόξαν ἡμῖν ἀπιέναι, when we have determined to *go away*.

Also δόξαν ταῦτα, *this being determined*.

*d*) ἐπὶ Κύρου βασιλεύοντος, *in the reign of Cyrus*.

*e*) εἰσώπα ὥς πάντας εἰδότας (or πάντων εἰδόντων), *he held his tongue*, as supposing that all knew.

## 250. VOCABULARY 42.

*Words used in Nomin. Absolute.*

When or whereas it was said or told,

εἰρημένον.

It being disgraceful, possible, impossible, plain or evident,

αἰσχρὸν—δυνατὸν—ἀδύνατον—δῆλον ὄν.

There being an opportunity, when I may or might,

παρόν.<sup>p</sup>

It being fit or incumbent,

προσῆκον. προσήκει (*dat.*) it belongs to. οἱ προσήκοντες, those that *belong* to us = *relations*.

When, whereas one ought, δέον.

<sup>a</sup> So δοκῶν, δεδομένον.

<sup>c</sup> Also δόξαντος τούτου, δοξάντων τούτων, and δόξαντα ταῦτα.

<sup>p</sup> ἔστιν, ἔνεστι, πάρεστιν, ἔξεστι, &c. πράττειν, all signify, *one can or may*: but ἔνεστι relates to *physical possibility* (it is *possible*): ἔξεστι to *moral possibility* (it is *allowed*): ἔστι and πάρεστι stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility*. (B.)

As far at least as this is concerned, as far as depends on this, *τούτου γε ἕνεκα.*

For the sake of, *χάριν* (with *gen.* = *propter*; but *χάριν ἐμὴν*, *for my sake*).

After the manner of a dog, like a dog, *κυνὸς δίκην.*

Without, *ἄνευ* (*gen.*)

For any thing the other heavenly bodies could do to prevent it, *ἕνεκα τῶν ἑτέρων ἀστέρων.*

### Exercise 47.

251. Without you I should have perished *for any thing my other friends could have done to prevent it*. Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak*? Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told† to be present, they are not come. If it is agreeable to you,<sup>66</sup> we will go away. I hope that we shall thus arrive before<sup>77</sup> the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (*p*) to combat the boy's disorder. If you act unjustly towards your slaves, know<sup>74</sup> that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might* have chosen peace? He told me that all were permitted to go in to the general, whenever he was at leisure.

† *It being told.*

*Exercise 48.*

252. Cyrus *evidently*<sup>78</sup> desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (241) into his father's house. But this being determined, we cannot set out too soon.<sup>77</sup> The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as this is concerned. He told me that, if any man was well suited to govern men, it was Cyrus.<sup>79</sup> The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, *so to say*, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, as supposing<sup>78</sup> that all felt grateful to Xenoclides.

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§ 43. *The Relative.*

253. *a. b. c)* The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

Oss. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose* (as in 258. c), the *fut. indic.* [or the *subjunctive*<sup>1</sup>].

Oss. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

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<sup>1</sup> 'Conjunctivus cum pronomibus adverbisve relativis consociatus non nisi in veterum epicorum sermone *fini indicando* inservit.' (Herm. ad CEd. Col. 190. So Krüger, Lachmann, &c.) Some MSS. read *εως* in the passage of Thucydides, 258. c.



Obs. 3. *ὅς* is not used as a *mere* antecedent to the relative, but *ὅς*, which is not so strongly demonstrative.

254. *d*) The antecedent is often expressed in the relative clause, and omitted in the principal clause.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

255. *e*) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative*: it seldom takes place except where the relative should regularly stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as *ὅς*, *ἐκεῖνος*).

256. *g*) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

257. *g*) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.* as in 258. *g*, ex. 2), or has been before mentioned, as in 258. *h*.

In (258. *h*) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

258. *a*) *θανμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως, you act strangely in giving us nothing.*

*b*) *ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, they pronounced the mother happy in having such children. (Here οἷων = ὅτι τοιούτων.)*

*c*) *ἡ ναὺς πρεσβεῖς ἄγει, οἵπερ τὰ σφέτερα φράσωσιν, the ship is bringing ambassadors to make (or, that they may make) their own statement.*

*ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, they are procuring arms to defend themselves with against those who injure them (or, with which to repel or punish those who injure them).*

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\* More probably, *φράσουσιν*. (Krüger.)

- d) οὗτός ἐστιν, ὃν εἶδες ἄνδρα, } *This is the man*  
 ὃν εἶδες ἄνδρα, οὗτός ἐστιν, } *you saw.*

### ATTRACTION OF RELATIVE.

- e) μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις,  
*you give him a portion of the food which*  
*you have yourself.*
- f) τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος δῶ, *we will*  
*confide in any general whom Cyrus may*  
*give us* \* (for ὃν ἂν<sup>1</sup>).
- g) ἀπολαύω<sup>2</sup> ὧν ἔχω ἀγαθῶν, *I enjoy the good*  
*things I possess. μεμνημένος ὧν ἔπραξε,*  
*remembering what he had done.*
- h) μετεπέμπετο ἄλλο στράτευμα, πρὸς ᾧ πρόσθεν  
*ἔειχε, he sent for another army, in ad-*  
*dition to the one he had before.*

### 259. VOCABULARY 43.

Surprising, strange,	θαυμαστός, ἡ, ον.
To act strangely,	θαυμαστὸν ποιεῖν.
Corn, (food for man in gen- eral,)	σῖτος.*
Ambassador,	πρέσβυς, εως, ὁ.
To send for,	μεταπέμπομαι.
To enjoy,	ἀπολαύω.*

### PREPOSITIONS ἐν, ἀνά, εἰς.

ἐν = *in*, answer to *where?*—governs *dat.*

ἀνά = (properly) *up* : *in, on, through* (of a large space of time)—governs *accus.*

εἰς = *into, towards, against, in reference to*—governs *accus.*

\* *Dedit.*

† See 94.

² This verb (which is probably from the same root as λαβεῖν. P.) is properly *to receive from*; to receive whether *advantage* or *disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

³ *Plur.* often σῖρα in Att. Greek, which is also found in Herodotus.

⁴ ἀπολαύω, ἀπολαύσομαι. *Imp.* ἀπέλαυν, *aor.* ἀπέλαυσα, though no simple verb is found. ἀπῆλυν, ἀπῆλυνσα are later forms.

The first of all,	ἐν τοῖς πρώτοις.*
It depends upon you,	ἐν σοὶ ἔστι.
Through the whole country,	ἀνὰ πᾶσαν τὴν γῆν.
Through the whole day,	ἀνὰ πᾶσαν τὴν ἡμέραν.
Every day,	ἀνὰ πᾶσαν ἡμέραν.
Every year,	ἀνὰ πᾶν ἔτος.
By fives, or five and five,	ἀνὰ πέντε.
To attend a master,	εἰς διδασκάλον φοιτᾶν (οὐκίαν understood).
To send (a boy) to a master,	εἰς διδασκάλον πέμπειν.
ter,	

## Exercise 49.

260. I pity the mother for having been deprived of such a daughter (258. b). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (258. h). This is the hare you saw (258. d). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (258. g). Receive the good things you desire (258. g). I have a stick *to beat* you *with* (258. c). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (211) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*.<sup>76</sup> Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (p) the citizens *would* choose<sup>81</sup> peace in preference to war. Why do you wait, *when it is your duty* to succour your friend? The Athenians used to do this every year. They are not aware that (p) they

\* This phrase is elliptical: ἐν τοῖς πρώτοις παρήσαν=ἐν τοῖς παροῦσιν πρώτοις παρήσαν. Thuc. uses ἐν τοῖς even with a fem. superlative. (See iii. 81.)

<sup>76</sup> Properly, to go frequently into his house.

are despised<sup>74</sup> by every body. They do this, *not only* every year, *but also* every day. I admire your lilies, but not<sup>a</sup> your brother's. The boy attends no master. We send our boys to masters.

*Exercise 50.*

261. I repented of having flogged<sup>74</sup> the slave. I indeed eat that I may live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were there.<sup>1</sup> He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*<sup>77</sup> *but for*<sup>78</sup> her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (219) has a pain in his head. I perceived that he rejoiced<sup>74</sup> in the wealth of the citizens.<sup>5</sup> I am ashamed of being glad<sup>74</sup> that my daughter is beautiful.<sup>5</sup> He is *evidently*<sup>73</sup> vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (120. c) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (98).

§ 44. *The Relative continued.*

262. a) When the relative, with such a verb as *to be*, *call*, *believe*, &c. stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent.

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<sup>a</sup> *os* should stand last: it then takes an accent (*os*).

263. b) *ἔστιν-οἷ'* = *ἔνιοι*, *some*, and may be declined throughout:—

N. *ἔστιν οἷ*, *ἔστιν αἷ*, *ἔστιν ἔ*.

G. *ἔστιν ὧν*.

D. *ἔστιν οἷς*, *ἔστιν αἷς*, *ἔστιν οἷς*, &c.

264. c) In the same way *ἔστιν ὅτε* = *sometimes*; *ἔστιν ὅπου*, *somewhere*, &c.

265. d) So also *ἔστιν* with *ὅστις* is used as an interrogative.

266. e) *ἐφ' ᾧ* or *ᾧ* is, 'on condition that,' with the future indic. or the infin.

The relative in this construction answers to the demonstrative *ἐπὶ τούτῳ*: which, or *ἐπὶ τοῖσδε*, is not unfrequently expressed.

267. g) *ἀνθ' ὧν*, *because*, *for* (= *ἀντὶ τούτου ὅτι*).

It may, however, be used in its proper meaning: 'in return for those things which,' &c.

268. h) *εἴ τις*<sup>†</sup> does not express any doubt as to whether there *was any*, but is used as equivalent to *ὅστις*, *whosoever*, *whatsoever* (= *all that*).

269. a) *φόβος, ἣν αἰδῶ καλοῦμεν*, *the fear which we call bashfulness*.

b) *ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν*, *from some of the cities in Sicily*.

c) *οὗσπερ εἶδον ἔστιν ὅπου*, *whom I saw somewhere*.

d) *ἔστιν οὗστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ*; *are there any persons whom you have admired for their wisdom?*

e) *λέξω σοι, ἐφ' ᾧ σιγήσει*, *I will tell you, on condition that you will hold your tongue*.

f) *ἡρέθησαν ἐφ' ᾧ τε συγγράψαι νόμους*, *they were chosen on the condition that they should draw up laws* (i. e. *to draw up laws*).

<sup>a</sup> For 'sunt qui dicant' the Greeks said, *ἔστιν οἱ λέγοντες*, or *εἰσὶν οἱ λέγοντες*. Examples of the last construction are not uncommon. (Kr.)

<sup>b</sup> *τις* indef. has gen. *του*, dat. *τῷ* (both enclitic), for *τινός*, *τινί*. So *δοτις* has *δτον*, *δτῷ*.

g) χάριν σοι οἶδα ἅν' θ' ὦν ἦλθες, *I feel thankful to you for coming.*

h) ἐφθειρον εἰ τι χρήσιμον ἦν, *they destroyed every thing of value.*

## 270. VOCABULARY 44.

To be banished,	φεύγειν. <sup>c</sup>
To return from banishment,	κατέρχομαι, κάτεμι.
To wound,	τιτρώσκω. <sup>d</sup>
Some,	ἔστιν οἱ.
Somewhere,	ἔστιν ὅπου.
Sometimes,	ἔστιν ὅτε.
Hold my tongue,	σιγάω. <sup>e</sup>

## PREPOSITION διὰ.

Governs *accus.* and *genitive*.

Signification : (with *gen.*, 'through,' of space of time; and of means.

" (with *accus.*) 'on account of,' also, through, of a cause.

On your account,	διὰ σέ.
After a long time,	διὰ πολλοῦ χρόνου: also, διὰ χρόνου, after some time.
Every five years,	διὰ πέντε ἐτῶν. <sup>f</sup>
To pity,	δι' οἴκτου ἔχειν.
To be angry with,	δι' ὀργῆς ἔχειν.
To be at enmity with,	δι' ἐχθρας γίγνεσθαί τι. <sup>g</sup>
At a little, at a great distance,	δι' ὀλίγον, διὰ πολλοῦ.
To have in one's hand,	διὰ χειρὸς ἔχειν.

<sup>c</sup> φεύγειν is used for φυγεῖν, to be in banishment. (Heindorf.)

<sup>d</sup> τιτρώσκω, τρώσω, &c.

<sup>e</sup> Fut. generally, σιγήσομαι. It cannot, like σιωπάω, take *accus.* of thing.

<sup>f</sup> Also διὰ πέμπτου ἔτους and διὰ πέμπτων ἐτῶν.

<sup>g</sup> So διὰ φιλίας ἵναί τι. (Xen. Anab. iii. 8.)



subject stands in the relative sentence; as, *ἐραμαι οἶον σοῦ ἀνδρός*, for *ἐραμαι ἀνδρὸς τοιοῦτον οἶος σὺν εἰ*.

Obs. 1. This attraction consists in the omission of the demonstrative adjective in the gen., dat., or accus., and then putting the relative adjunct, by attraction, in the case of the preceding substant. The verb of the relative sentence (*εἰμί*) is also omitted, and the subject of the relat. sentence agrees with the attracted relative.

Obs. 2. In this construction, *ὅσος* follows such words as *θαυμαστός*, *πλεῖστος*, *ἄφθονος*: and *ὥς* the adverbs *θαυμασίως*, *θαυμαστῶς*, &c.

273. a) G. *ἐραμαι οἶον σοῦ ἀνδρός*, *I love* such a man as you.

D. *χαρίζομαι οἷφ σοὶ ἀνδρί*, *I gratify* such a man as you.

A. *ἐπαινῶ οἶον σὲ ἄνδρα*, *I praise* such a man as you.

b) N. *ὁ οἶος σὺν<sup>1</sup> (ἀνήρ)*, such a man as you.

G. *τοῦ οἶον σοῦ (ἀνδρός)*, of such a man as you, &c. &c.

c) *θαυμαστὸν ὅσον προὐχώρησε*, *he made* astonishing progress.

d) *θαυμασίως ὥς ἄθλιος γέγονε*, *he has become* surprisingly miserable.

## 274. VOCABULARY 45.

To love,	<i>ἐράω.<sup>m</sup></i>
To gratify,	<i>χαρίζομαι.</i>
Advance, make progress,	<i>προχωρέω.</i>
To leap,	<i>ἄλλομαι.<sup>n</sup></i>
To throw,	<i>ρίπτω.</i>
The truth,	<i>τὸ ἀληθές (ἀληθής, true; ἀλήθεια, truth).</i>

<sup>1</sup> *πέρ* is often added: *οἱ οἶοι πέρ ὅμεις ἄνδρες*.

<sup>m</sup> *ἐράω*, poet. *ἐραμαι*, *ἐρασθήσομαι*, *ἠράσθην* (gen.) *love*. (See Index.)

*Pres. pass.* *ἐρώμαι*, (*ἐρᾶσθαι*, *ἐρώμενος*), *to be loved*.

<sup>n</sup> *ἄλλομαι*, *ἀλοῦμαι*. *Aor.* 1. *ἤλάμην* with *α* in the moods, *aor.* 2. *ἤλεμην* with *α*. *Aor.* 1. should probably be preferred for *indic.* and *part.*; *aor.* 2. for *optat.* and *inf.* (B.) Hermann rejects the *indic.* and *imper.* of *aor.* 2.



True happiness,	ἡ ὡς ἀληθῶς εὐδαιμονία.
To dwell,	οἰκίω.
Miserable, wretched.	ἄθλιος, α, ον.

PREPOSITION, *κατά*.

Properly *κατά* signifies a motion from a higher place *downwards*: and governs the *genit.* and *accus.*

With *genit.* it means, *down from*, down, *under*; but more commonly *against*, with verbs of *speaking*, *thinking*, &c.

With *accus.* it means, *at*, *by*, *near*, *during*, in an indefinite way; also, *according to*, and with the distributive sense of our '*by*' (*by twos*, &c.)

According to reason,	κατὰ λόγον (also with <i>gen.</i> "in proportion to").
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During, in, or at the time of the disease,	κατὰ τὴν νόσον.
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In villages,	κατὰ κώμας ( <i>vicatim</i> ).
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Two by two,	κατὰ δύο.
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In all respects,	κατὰ πάντα.
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Sensual pleasures,	αἱ κατὰ τὸ σῶμα ἡδοναί.
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According to Plato,	κατὰ Πλάτωνα.
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*Exercise 52.*

275. They cling to sensual pleasures, because<sup>71</sup> they have never tasted true happiness. They are too wise<sup>66</sup> to cling to sensual pleasures. (Men) gladly gratify *such a man as you are*. I would gladly gratify *such men as you*. They leapt down from the wall. Do you wish (98) that I should speak the truth against my friend? The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would<sup>67</sup> very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very

wretched, *unknown to himself*.<sup>76</sup> I cannot gratify a man like you *too soon*.<sup>77</sup> Will you not gratify a man like me *directly*?<sup>77</sup> Sophroniscus, *as* being selfish, obliged nobody, *willingly at least*.<sup>45</sup> All men, *so to say*,<sup>46</sup> like to oblige such men as you. All men, so to say, rejoice in praising<sup>77</sup> such a man as you are. These things happened *in the time* of the disease. I know that they dwell<sup>74</sup> in villages. The eagle has wings *in proportion* to its body. To live according to reason is a different thing (from living \*) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).

#### § 46. οὐδείς ὅστις οὐ.

276. In οὐδείς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.

Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

Sometimes adverbs are affected by this kind of attraction: βῆναι κεῖθεν, ὅθεν περ ἦκει (for κεῖσε).

277. N. οὐδείς ὅστις οὐκ ἂν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ κατεγέλασεν.

D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο.

A. οὐδένα ὄντινα οὐ κατέκλανε.

There is no one who *would not do this*.

There was no one whom *he did not laugh at*.

There was no one whom *he did not answer*.

There was no one whom *he did not weep for*.

#### 278. VOCABULARY 46.

To laugh at,

καταγέλαω.†

\* The *art.* must be expressed, though the *inf.* is to be omitted.

† γέλαω, -ασμαι, but ἐγέλασα. Short α.

To answer,  
To weep for,  
Especially,

ἀποκρίνομαι.<sup>a</sup>  
κατακλαίω.  
ἄλλως τε καί (both other-  
wise and also).

There is nothing like hear-  
ing,  
As fast as they could,  
The agricultural popula-  
tion,

οὐδὲν οἶον ἀκοῦσαι.  
ὥς τάχους εἶχον.<sup>c</sup>  
οἱ ἀμφὶ γῆν ἔχοντες.

### Exercise 53.

279. There is no one who would not weep for *such men as you*.<sup>55</sup> There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present<sup>56</sup> whom he had not plotted against. I act strangely *in not gratifying*<sup>57</sup> a man like you.<sup>58</sup> I know *that I shall love*<sup>59</sup> a man like you. I am ashamed *of having plotted*<sup>60</sup> against a man like you. He *evidently wished*<sup>61</sup> to oblige such men as you. That *is* a hard thing, and for a man like me at least,<sup>62</sup> impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, *especially* (when they are) young. *There is nothing like hearing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

<sup>a</sup> Aor. 1. ἀποκριθῆναι is *passive*, from ἀποκρίνω (*seccerno*), except in late writers, who use it for ἀποκρίνασθαι. (B.)

<sup>b</sup> Gen. of τάχος.

<sup>c</sup> Put the *partic.* after the negatives. Οὐδενὸς δρον οὐ πάντων ἂν ἐβῶν καθ' ἡλικίαν πατήρ εἶην. (Plato, Protag. 317. c.)

<sup>d</sup> οἷον γὰρ ἐμοί.

## § 47. οἶος. δέω. μέλλω.

280. *a. b)* οἶος with the infinitive implies great *fitness* or *ability* in a thing: *τέ* is usually joined with οἶος in this signification; as οἶός τε εἰμὶ ποιεῖν, *I am the man, the fittest one to do it, I am able to do it, can do it.* Without the infinitive, with neuter, οἶον denotes *possibility*.

281. *c. d)* δέω with ὀλίγον, πολλοῦ, &c. is used both personally and impersonally, in the meaning of *I want* but little of, *am far from doing*, &c.: impers. πολλοῦ δεῖ, *there wants much, far from it*; ὀλίγον δεῖ, *there wants little, all but*, &c. Sometimes δεῖν is omitted with ὀλίγον, &c.

282. *e. f)* μέλλω is followed by an *infin.* of the *future*, *present*, or *aorist*.

Obs. The *future infin.* is the *most*, the *aorist* the *least common*.<sup>a</sup> (P.)

283. *a)* οἶός τε εἰμὶ, *I am able* (i. e. *am such as to do a thing*). οἶον τε ἐστὶ, *it is possible*.

*b)* οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσὶν, *our front teeth are adapted for cutting*.

οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, *he was not of a character to do any thing whatever for the sake of gain*.

<sup>a</sup> There is a large class of verbs the object of which, expressed by an *infinitive*, relates to *future* time, and *may*, therefore, be in the *future*, though it often is in the *pres.* or *aor.* "The *present* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered." (K.) Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future* time) after such verbs. (B. ad *Plat. Crit.* 14. 3.)

<sup>v</sup> Or, *was not a man to, &c.*

c) ὀλίγον δέω δακρῦσαι, *I could almost cry; or am near crying.*

ὀλίγον δεῖν ἐδάκρυσα, *I was near crying.*

ὀλίγον πάντες, nearly all (δεῖν omitted).  
τοῦτο γὰρ πολλοὺ δεῖν εἶποι τις ἄν, *for a man would not assert that, far from it.*

d) δυοῖν δέοντα \* εἴκοσι, *eighteen.*

e) μέλλω γράψαι, γράψω, γράψω, *I am going to write.*

f) εἰ μέλλει φιλόσοφος γενέσθαι, *if he is to become a philosopher.*

### 283\*. VOCABULARY 47.

Cry, shed tears,  
I am far from,  
Nearly, almost,

δακρύω.

πολλοῦ δέω.

ὀλίγον δεῖν (used as an adverbial phrase; or ὀλίγον only).

Far from it,  
Am going to,

πολλοῦ δεῖν.

μέλλω (also, *am likely to, and am to, &c.*)

To gain,  
Gain,  
Stove,  
Mostly,  
Front (adject.),

κερδαίνω.

κέρδος, εὖς, τό.

κάμινος, οὐ, ἡ.

τὰ πολλά.

ὁ πρόσθεν.

### PREPOSITIONS, ἀμφί, περί.

Govern *genit., dative, and accus.*

Signification: ἀμφί or περί τόν, 'about,' in answer to both *where?* and *whither?* ἀμφί or περί τι or τινά ἔχειν or εἶναι is, *to belong to, to be, or be employed about.*

\* The construction δυοῖν δέοντα has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of Xen. Hell. i. 1, 5: ἐπισκλεῖ δυοῖν δεύουσιν εἴκοσι ναυοῖν, where δεύουσιν is undoubtedly the proper reading. (Krüger.)

\* οἱ ἀμφί (or περί) Ἄνυτον, *Anytus and his followers or party*: a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. (B.)

*περὶ τῷ* denotes *care about*: it follows verbs of *fearing* (δεδιέναι), *being at ease about* (θαρόειν), &c.  
*ἀμφί* and (more commonly) *περὶ τοῦ* are *of, about (de)* as in 'to talk about.' Also, φοβεῖσθαι, φιλονεικεῖν (to contend) *περὶ τινος*.  
*περὶ πολλοῦ ποιῆσθαι* or *ἡγεῖσθαι*,<sup>7</sup> to value highly, to make a great point of, or attach great importance to.

Exercise 54.

284. He asked whether this was possible. We cut with our front teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large<sup>12</sup> front teeth. He was not of a character to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed *with (part.)* nineteen ships. It is not possible that one man *should* ever *do*<sup>37</sup> all this. You will not escape from (86\*. *b*) death. He is<sup>8</sup> mostly about the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. *Nearly* all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this<sup>41</sup> by nearly all (of them). I am far from desiring all that you have. He fears the same things *that we do* (182). He says that he (219) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that *he* has been entrusted with this.<sup>41</sup>

<sup>7</sup> So *περὶ πλείονος, πλείστον, &c. περὶ μικροῦ*. (See 243.)

<sup>8</sup> *ἔχω*.

## § 48. ὅπως. οὐ μή.

285. *a. b)* ὅπως,<sup>a</sup> when it refers to the *future*, has either the *subj.* or the *future indic.*,† and retains them even in connection with *past* time, when the *optative* might have been expected (69).

286. *c. d)* The verb on which the sentence with ὅπως depends is often omitted.

REM. This construction is equivalent to an *energetic imperative*: —ὄρα or ὁράτε may be supplied.

287. οὐ μή,<sup>b</sup> with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

REM. 1. This construction is probably *elliptical*: οὐ (δέος ἐστί) μή . . . &c.

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the *future*, a *denial*.

REM. 2. Elmsley says: "οὐ μή cum futuro *vetantis* est, cum subjunctivo vero *negantis*;" but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the μή to the verb. Thus οὐ μή λαλήσεις; = *will you not not-talk?* = *will you not hold your tongue?* = *hold your tongue*. But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing δέος ἐστί, or some such phrase, understood.

287\*. *a)* φρόντιζε ὅπως μὴδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

*b)* ξυμβούλευεν οὕτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσχη, *he advised them to do this, that the provisions might hold out.*

<sup>a</sup> ὅπως is properly 'how,' and it cannot be used for 'that,' except where for 'that' we might substitute 'that by this means,' or 'that so.' With the *future indic.* it is always strictly 'how,' ὅπως ὅτι τοῦτο.

† The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)

<sup>b</sup> Dawes laid it down as a rule, that the subjunctive of the *aor. 1. act.* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. i. lic.* was used instead. This rule is now given up by the best scholars; but Buttman thinks that the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*

- c) ὅπως ἀνὴρ ἔσει, *that you behave (or quit yourself) like a man.*  
 d) ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἐβλαψεν, *be sure not to do what has often been detrimental to you.*  
 e) οὐ μὴ λαλήσεις; *do not chatter pray. οὐ μὴ γένηται τοῦτο, this will assuredly not happen.*

## 288. VOCABULARY 48.

To bethink myself, consider, take care,

φροντίζω.

Talk, chatter,

λαλέω.

Whilst he was walking,

μεταξὺ περιπατῶν.

Nevertheless,

ὁμως.

To be at dinner,

δειπνέω (δεῖπνον, *cæna*, the principal meal of the day taken towards evening).

## PREPOSITION ἐπὶ.

Governs *genit.*, *dative*, and *accus.*

Signification: in answer to question *where?* generally with *genit.*, sometimes with *dat.* in the sense of 'on': as ἐφ' ἵππου ὁγεῖσθαι: ἐφ' ἵππῳ πορεύεσθαι.

In answer to questions *whither?* with *accus.*; as ἐπὶ λόφον τινα, *to a certain hill*; and more generally, *on, in, towards to, &c.*

They marched *to Sardis*,

ἐπὶ Σάρδεων.

They sailed *to Chios*,

ἐπὶ τῆς Χίου.

*Towards home*,

ἐπὶ οἶκον.

ἐπὶ with *dative* denotes *in addition to, besides; close by* (as ἐπὶ τῷ ποταμῷ); an *aim or condition* (266), and the *being in one's power* (65).

ἐπὶ with *genit.* often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

To come for } (to effect it), ἔλθειν ἐπὶ τούτῳ.  
 this, } (to fetch it), " " τοῦτο.



To be drawn up four deep,	ἐνὶ τεττάρων τετάχθαι.
To be named after a person,	ὄνομα ἔχειν ἐπὶ τινος.
To endure a thing for the sake of praise,	ἐν ἐπαίνῳ.

## Exercise 55.

289. Be sure to be here yourself (287\*. d). Take care that your children may be as good <sup>as possible</sup> (287\*. a). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has often hurt you. Take care to injure nobody. The Grecian Hoplitēs were drawn up three deep. Cyrus marched for Sardis with (part.) his Grecian Hoplitēs. He said that these things *were not in his power*.<sup>56</sup> They made (mid.) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (p) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character<sup>58</sup> to act unjustly by the citizens. They are not sent out (on an understanding that they are) to be slaves (227. b). He says that he dwells close by the river. He is very ambitious, so as (211) to do every thing for praise. He said that the corpse was of a superhuman size.<sup>59</sup> He said that he had suffered things too great for tears.<sup>60</sup> Do not do this, pray. They will assuredly not obey the laws of the city. Leave off chattering.

## § 49. μή. μή οὐ.

290. a. b) After expressions of fear, solicitude, uncertainty, &c. μή is used with the subjunctive or indic.

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\* βέλτιστος.

**Obs.** The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared*, &c. *has or will really come to pass*. Of course the *subj.* becomes the *opt.* in connection with *time past*, and in a *dependent proposition*. (70, 71.)

291. c) The notion of *fear* is often omitted before μή οὐ, the verb being then generally in the *subj.*

292. f. g) μή οὐ is also used with the *infjn.* after many negative expressions:—

1) After *to hinder, deny, feel misgiving*, &c. when they have a negative with them; if not (as in 293. c), they are used with μή, where *we* use *no negative*.†

2) After such expressions as δεινόν εἶναι, αἰσχρόν or αἰσχύνην εἶναι, αἰσχύνισθαι.

3) After such negative expressions as, to be *unable, impossible, not right*, &c.

4) μή οὐ is also sometimes used with the participle<sup>d</sup> and with ὥστε and *infjn.*, after negative expressions.

293. a) δέδοικα μὴ θάνω, *I fear that I shall die.*

δέδοικα μὴ οὐ θάνω, *I fear that I shall not die.*

b) φοβοῦμαι μὴ εὕρησομεν, *I fear we shall find.*

φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήκαμεν, *I fear that we have missed (lost) both.*

c) ἀλλὰ μὴ οὐκ ἔστι διδασκόν, *but perhaps it is a thing that cannot be taught.*

d) εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν; *but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*

e) ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν, *to prevent the Greeks from coming.* ἡρνοῦντο μὴ πεπτωκέναι, *they (denied that they had fallen) said that they did not fall.* ἀπιστοῦντες αὐτὸν μὴ ἔξειν, *not believing that he would come.*

† But the μή is not always expressed after verbs of *hindering, preventing*, &c. στήσω σε πηδᾶν, &c.

<sup>d</sup> Thus δυνάμενος γὰρ ἂν | εἶην τοιαῦτα μὴ εὐ κατοικεῖρων ἔδραν (Soph. Ant. 96.)

f) σὺ γὰρ ὑπέσχου ζητήσῃν,\* ὥς οὐχ ὁ σοὶ ὄν σοι ὄν  
μὴ οὐ βοηθεῖν δικαιοσύνη, *for you prom-  
ised to investigate it (with us), as hold-  
ing it impious in you not to come to  
the assistance of justice.*

g) οὐτὶς μὴ μεμνησθῆναι δύναμαι αὐτοῦ, οὐτὶς μεμνημέ-  
ρος μὴ οὐκ ἐπαινεῖν, *I can neither not re-  
member him, nor remembering not  
praise him.*

### 293\*. VOCABULARY 49.

Capable of being taught,  
that can be taught,

διδασκτός, ἡ, ὄν.

Science,

ἐπιστήμη, ης, ἡ.

Know, know how,

ἐπίσταμαι.

To fall into a person's  
power or hands,

γίγνεσθαι ἐπὶ τινι.

To prevent a person,

ἐμπόδων εἶναι μή, or after  
negatives or in ques-  
tions implying a nega-  
tive, μή οὐ. ἐκποδῶν is,  
out of the way of.

Right, lawful (as deter-  
mined by *divine* or *nat-  
ural* laws.

ὁσῖος:† δίκαιος, α, ον, (of  
what is permitted by  
human law.

Fall,

πίπτω.<sup>h</sup>

Hinder, prevent,

κωλύω, ἀποκωλύω.

To deny,

ἀρνέομαι.

Fear,

δεῖδω.<sup>i</sup>

Suspect,

ὑποπτεύω (accus. of person).

### PREPOSITION μετά.

Governs *genit.*, *dative*, and *accus.*

\* 282, note c.

† ἐπίστημαι, ἐπιστήσομαι, ἐπιστήθην. Imp. ἐπιστάμην. 2 sing. pres. ἐπί-  
στασαι.

‡ But as opposed to ἱερὸς, ὁσῖος relates to *man*, i. e. to *natural* laws:  
hence ἐπὶ καὶ ὁσῖα, 'divine and human things'

<sup>h</sup> πίπτω, πεσοῦμαι, πίπτωκα. ἔπεσον.

<sup>i</sup> δεῖδω, δέδοικα, δέδοικα and δέδιδα (both with meaning of pres.) Aor.  
1. ἴδωκα.

Signification: with *accus.*, *after*.

“ “ with *genit.*, *with*.

“ “ with *dat.* (only in the poets), *among*, *inter*.

*Exercise 56.*

294. I fear his coming to some harm (*lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either go or stay* (110). I knew that they would prevent<sup>74</sup> the king from coming (293. *e*) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (293. *e*) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from dying? They sent out *men to prevent them*<sup>†</sup> from coming into the country.

§ 50. μή with Relatives, the Infinitive, &c.

295. *a. c)* μή is used in *relative* sentences and with *participles*, *adjectives*, &c., whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned* person or thing.

Hence relative sentences, participles, and adjectives take μή,

† See 238\*, the third example.

whenever they might be resolved into a sentence with 'if,' or describe only a *supposed* case: not particular *individuals*, but *individuals of a class*.<sup>k</sup>

296. d) The infinitive generally takes μή, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). See 110.

297. b) With ὥστε<sup>l</sup> the infinitive takes μή, the *indicative* οὐ.

298. a) τίς δὲ δοῦναι δύναται ἑτέρῳ, ἢ μὴ αὐτὸς ἔχει;  
but who can give to another what he has not got himself?

b) ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, they will afford you security, so that no man shall annoy you.

πράγματα παρεῖχον, ὥστε οὐκέτι ἐδύνατο τὸ στρατεῦμα πορεύεσθαι, they harassed them, so that the army could not advance further (any longer).

c) οὐδεὶς . . . ὅστις μὴ παρίσται, no one who shall not be present (or who is not present).<sup>m</sup>  
ὁ μὴ πιστεύων, he who does not believe.  
τὰ μὴ καλὰ, dishonorable things.

d) τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, it is wrong (an unholy thing) not to honour old men.

e) μὴ γένοιτο,<sup>n</sup> may it not be so! μὴ ἴδῳς τοῦτο, may you never see this!

<sup>k</sup> The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular sense*; the thing spoken of being, *not the substantive itself*, but the *substantive so limited*.

<sup>l</sup> Or ὡς, which is used (though less frequently) in the same way.

<sup>m</sup> In connection with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. We generally do not. Thus in the example we should say, 'a man *who* is not present,' taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do, who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible.

<sup>n</sup> Translated by 'God forbid!' in the English Bible.

299. VOCABULARY 50.

One who has slain a man with his own hand, the actual murderer,	ἀντόχειρ, ρος, ὁ ἐτ' ἡ (one ter- min.)
Wrong, wicked, impious,	ἀνόσιος, ος, ον. (See 293*.)
Security, safety from dan- ger,	ἀσφάλεια, ας, ἡ.
Safe,	ἀσφαλής, ἡς, ἐς.
To be in safety, to be safe,	ἐν τῷ ἀσφαλεῖ εἶναι.
Voluntarily,	ἐθελοντής, ° οὔ, ὁ.
Lazy, idle,	ἀργός, ὅς, ὅν (from ἀ, ἔργον).

PREPOSITION παρά.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.* *from*, after such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

With the *accus.*, *to*, and (in answer to *where?*) *at*. παρά with the *acc.* has also the meaning of the Latin *præter*; *besides, beyond, against*.

With the *dative*, *beside, along side of, by, among* &c.; as ἕστη παρά τῷ βασιλεῖ, "he stood in the king's presence;" παρ' ἐμοί, "in my opinion" (*meo judicio*.)

Besides his bread,	παρὰ τὸν ἄρτον.
Beyond, more than the others,	παρὰ τοὺς ἄλλους.
Against the laws of the gods,	παρὰ τοὺς τῶν θεῶν θεσμούς.
Contrary to or beyond what was expected,	παρὰ δόξαν.

PHRASES.

I had a narrow escape from death,	παρὰ μικρὸν ἦλθον ἀπο- θανεῖν.
I had a narrow escape,	παρ' ὀλίγον διέφυγον.

° Properly, as a volunteer.

*Exercise 57.*

300. He who (*p*) does not love his father, is impious. I fear it may be impious not to honour old men. No one who is not present (298. *c*), shall receive money. I entreat you not to stay. The sons of the Persians of *the present day*<sup>11</sup> pursue what is dishonorable. He who (*p*) does not trust God, *has become miserable, unknown to himself*.<sup>12</sup> Not to love one's own children is wicked. It is not possible for me to give you what I do not possess myself. He is too wise<sup>13</sup> not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he *would* labour<sup>17</sup> more than the rest. Know that I will incur<sup>14</sup> this danger with you (*pl.*) Besides his bread he has wine. I am conscious<sup>15</sup> of having had a narrow escape from death. He was very lazy, so as to undergo no labour *voluntarily*. He was very lazy, so that he underwent no labour, *at least willingly*.<sup>16</sup> I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians *in*<sup>18</sup> one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were (293. *e*) the actual murderers. I suspect<sup>19</sup> that this is impious. He went away, because (*p*) he suspected that it was impious to remain. Shall we say this (99) or not?

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§ 51. *Some Adverbs of Time, &c.*

301. *a*) Some adverbs govern a noun in the same case as the adjectives from which they are derived.

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<sup>11</sup> ἐκπατέω is followed by *acc.* and *inf.*, or (when it implies, *fear*) by *μή*. ἐκπατέουσας μή τι πρὸς τῆς πόλεως ἐπαίτιον εἶη, &c. (Xen. An. iii. 1, 53)

302. 1) Hence comparatives and superlatives take the *genitive*. 2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case: e. g. ἅμα ὁμοῦ, *together*:—ἅμα, (or ὁμοῦ) τοῖς ἄλλοις.

303. b) ὥς, as a preposition (= πρὸς), is only joined to *persons*.

304. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

305. d) ἄχρι or μέχρι, ἕως, and ἕστα, both in the sense of 'until,' and in that of 'as long as,' govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.

306. 1) Of course the *opt.* will appear without ἄν in *oratione obliqua*, even where there is no uncertainty. 2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἄν will be used in connection with *pres.* or *future* time; the *optative*, in connection with *past* time and the *oratio obliqua*.

307. e) πρὶν, as being a *comparative*, takes ἤ (which however is often *omitted*), and generally the *infinitive*; but the *subj.* with ἄν, if the event is *future*.

Hence the *subj.* with ἄν will be used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

308. a) ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves*.

b) εἰσῆλθεν ὥς ἐμέ, *he came in to me*.

<sup>a</sup> μέχρις οὖ is often found: So ἕως οὖ, &c.

<sup>b</sup> With πρὶν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἕως, the *subj.* is sometimes found without ἄν. (K.)

<sup>c</sup> And according to Hermann (against Elmsley) with ἄν. "Ubi in rectâ oratione πρὶν ἄν et similes particulae conjunctivum requirunt, in oratione obliquâ manet ἄν, sed conjunctivo substituitur optativus ut proprius orationis obliquae modus." (Præf. ad *Trach.* p. 8.)—Hartung says: "When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἄν may, *whenever one pleases*, be left at his old post." (*Partikellehre*, ii. 304.)—Poppo, however, rejects ἄν from *Xen. An.* vii. 7, 35. εἰδόντο μὴ ἀπελθεῖν πρὶν ἄν ἀπαγάγοι τὸ στράτευμα (which in *direct* narration would be, μὴ ἀπέλθης πρὶν ἄν ἀπαγάγῃς . . . ), a passage quoted by Hartung.



- c) *παρέσομαι ὅποτε κλέσεις, I will be with you whenever you bid me.*  
 d) *περιμενῶ ἕως ἂν (or μέχρις ἂν) ἔλθῃ, I will wait till he comes (venerit). ποίησον τοῦτο ἕως ἔτι ἔξεστι, do this whilst you still may. ἔστε (μὲν) αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς οὐκείρων, as long as the treaty lasted, I never ceased to think upon ourselves with pity. οὐποτε λήγουσιν ἔσ' ἂν ἀρχώσιν αὐτῶν, they never leave off till they rule over them.*  
 e) *πρὶν ἢ ἔλθειν ἐμέ (or πρὶν ἔλθειν ἐμέ before I came. πρὶν ἂν ἔλθω, till I come (= till I shall have come; venero).*

## 309. VOCABULARY 51.

Near,	ἐγγύς.
Near the city,	ἐγγύς τῆς πόλεως.
Apart,	χωρίς.
Apart from, or without the rest,	χωρὶς τῶν ἄλλων (so διχα τινός).
Immediately, directly,	εὐθύς.
Directly or straight to the city,	εὐθὺς ὃ τῆς πόλεως.
Immediately on his arrival,	εὐθύς ἤκων.
From our very birth, as soon as we are born,	εὐθύς γενόμενοι.
Most of all,	μάλιστα πάντων.
Except a very few,	πλὴν πάντων ὀλίγων.
Except if,	πλὴν εἰ.
Out of, without the city.	ἔξω τῆς πόλεως.

## Exercise 58.

210. Do not go away till I come. I will not cease

<sup>1</sup> Also πρὶν ἔλθον ἐγώ. The preceding clause has often πρόσθεν in it, which makes the πρὶν appear superfluous.

<sup>2</sup> εὐθὺς and εὐθεῖ are no more different words than μέχρις and μέχρι: but the Attics generally used εὐθὺς of time, εὐθεῖ of place. It is only accidentally, that εὐθὺς is identical in form with the masc. adjective.

fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned-from-banishment. Whilst you are still at leisure, speak. We were afraid, till (*μέχρις*) the Greeks sailed away. They did not cease till (*before*) they sent for the boy's father. We used to wait about<sup>v</sup> till the gates were opened. I will not go away till (*before*) I have conquered you. He said, that he would come to us, whilst he still might. Do not cease, till you have mastered your temper. Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (*was doing best*). The general went in to the king. And they (*of persons before mentioned*, 38) obeyed, except if any man stole any thing. He said that he was nearly related<sup>52</sup> to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about<sup>53</sup> the task. From our very birth we want many things. He died as soon as he was born.

## § 52. On Interrogative Sentences.

311. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

312. *ἄρα* is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

313. The answer 'Yes' is expected by,—

*ἄρ' οὐ; ἢ γάρ; οὐ; οὐκοῦν; ἄλλο τι ἢ;*

314. The answer 'No' is expected by,—

*ἄρα μή; ἢ ποῦ (num forte?); μή ἢ μὴ; ἢ*

<sup>v</sup> περιμένω.

<sup>w</sup> *μὴν*=*μή οὐν*: but the etymology being forgotten, *οὐν* is sometimes used with it. Also *μὴν μή*; and *μὴν οὐ*; the latter requiring an assenting answer (= *nonne*?).



h) εἴτ' εἰσὶν Πλούτος ὦν; and did you then hold your tongue, you Plutus?

i) εἴπειτ' οὐκ οἶσι θεοὺς ἀνθρώπων τι φροντίζειν; do you then really not think that the gods regard mankind?

k) ἀλλο τι ἢ περὶ πλείστον ποιῇ, ὅπως ὡς βέλτιστοι οἰνεώτεροι ἔσονται; do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?

ἄλλοι οὖν οἷνε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; what! do not the covetous love gain?

### 319. VOCABULARY 52.

To strike,	τύπτω.
Free,	ἐλεύθερος, α, ον.
Weak, ill,	ἀσθενής, ής, ές (ἀ, σθένος, strength).
Weakness, infirmity, a complaint,	ἀσθένεια, ας, ή.
Fond of gain,	φιλοκερδής, ής, ές.

### PREPOSITION πρὸς.

Governs *genit.*, *dative*, and *accus.*

Signification: *to*, *close by*; in answer to *whither?* πρὸς generally takes the *accus.*: in answer to *where?* the *dative*.

With *acc.* πρὸς also means *towards*, *against*, *in reference to*, *with a view to*, *in comparison of*.

With *genit.* πρὸς means *from*, *by* (after *to hear*, *to be praised* or *blamed by*, and frequently after the passive verb).

It is also used with *genit.* of *situation* and in *adjurations*.

I am wholly wrapt up in this, πρὸς τοῦτο φ' ὅλος εἰμί.

To pay close attention to one's affairs, πρὸς τοῖς πράγμασι γίγνεσθαι.

In addition to this, πρὸς τούτοις.

To fight against a person,	πρὸς τινα.
To calculate with one-self,	λογίζεσθαι πρὸς ἑαυτόν (so with σκέπτεσθαι, σκοπεῖν, to consider).
To be dishonoured by,	ἀτιμάζεσθαι πρὸς τινας.
On the father's side,	πρὸς πατρός.
1) To be consistent with, like, characteristic of; 2) to be on his side; 3) to make for him, to be for his interest; to be a good thing for him.	εἶναι πρὸς τινας.

## Exercise 59.

320. Are not these things for our interest rather than for that of our enemies (318. *b*)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (318. *c*)? I do not *surely* act insolently do I (318. *e*)? You are not come to bring us (*p*) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (*p*) a pious man (318. *h*)? And do you, *then*, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? *What possesses you* to strike<sup>a</sup> a free man? *What induces you* not to choose to stay with us any longer? *What possesses you*, that you will not cease to behave-insolently<sup>74</sup> towards your friends? These things are not more *for the interest of* our enemies than of us, are they? [No.] Have you been in any respect dishonoured by Xenoclides? Do you not think it a most important thing, that your children should be brought up as well as possible (318. *k*)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are<sup>74</sup> for the interest of Cyrus. I know that he is on the side of the Athenians. De we not both see and hear *from our very birth* ?<sup>75</sup>

<sup>a</sup> Translate as if it were, 'having suffered what do you strike?' &c.

§ 53. *Indirect single Questions.*

321. *a*) The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ὅ* —, which gives them a connecting power.

Thus from *πόσος*; *ποῖος*; *ποῦ*; *πόθεν*; *πῶς*; &c. are formed *ὅσος*, *ὅποιος*, *ὅπου*, *ὅθεν*, *ὅπως*, &c.

So *ὅστις*, formed by prefixing the relative to *τίς*, is the proper *dependent* interrogative. See 72, note γ.

322. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even, as in (*b*), *intermix* the two.

323. *c*) Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions.

*c*) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*,<sup>b</sup> and not in the *nominative*.

324. *d*) When the person of *whom the question is asked* repeats it, he uses the forms beginning with *ὅ* —.

325. *a*) *οὐκ οἶδα (or οὐκ ἔχω) ὅποι τράπωμαι.* (See 72. *b*).  
*οὐκ οἶδα ὅστις ἐστὶ, I don't know who he is. οὐκ οἶδα ὅπως τὸ πρᾶγμα ἐπραξεν, I don't know how he did the thing. ἀποκρίναι ἀνδρείως ὁπότερα σοι φαίνεται, answer boldly which of the two is your opinion.*

*b*) *ἴσμεν πόσα τέ ἐστι καὶ ὁποῖα, we know both how many they are, and of what kind.*

*c*) *ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; do you see, said he, how many we are? (or how many there are of us?)*

<sup>b</sup> The accusative is generally retained in the English Bible; "I know *thee*, who thou art," &c.

<sup>c</sup> See 71. *c*.

d) οὗτος,<sup>d</sup> τί ποιεῖς ;—ὁ, τι ποιῶ ; *you there, what are you doing?—what am I doing?*

## 326. VOCABULARY 53.

## PREPOSITION ὑπό.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.*, *by*, *after* *passive* verbs and active verbs with a passive notion. Also, to express a *cause* ; *from*, *out of*, *through*.

With *dat.*, *under*, after verbs of *rest* only: sometimes instead of the *gen.*, after passive verbs (δαμῆναι ὑπὸ τινι).

With *accus.*, *under*, after verbs of *rest* as well as verbs of *motion*. Also, *about*, of time.

To die *by the hands of*, ἀποθανεῖν ὑπὸ (gen).

To learn *by compulsion*, ὑπ' ἀνάγκης.

He did it *through* or *from* ὑπὸ δέους (δέος, οὐς, τό).  
*fear*,

To be mad from intoxication. ὑπὸ μέθης μαίνεσθαι.

At or about nightfall, ὑπὸ νύκτα (*sub noctem*).

## Exercise 60.

327. The slave died by the hands of his master. Most boys learn by compulsion. I perceived (*p*) that the boy learnt by compulsion. I do not repent of having learnt<sup>74</sup> these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away *on condition that* (269. e) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out.<sup>41</sup> I shall praise (all) whom I see (94. l) marching in good order. How much would your possessions fetch, if they were sold? He says that he

<sup>d</sup> οὗτος, αὐτή, are used (instead of *voc.*) in exclamations ; *you there!*

will hold his tongue *though he should have* <sup>11</sup> much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things.<sup>11</sup> These things happened about the same time.

### § 54. Double Questions.

328. *Direct double questions* are asked by *πότερον* (or *πότερα*)—*ἤ*, less commonly by *ἄρα*—*ἤ*.

REM. *μῶν*—*ἤ* is still less common: *ἤ*—*ἤ* belongs to poetry, especially *epic* poetry.

329. *Indirect double questions* are asked by *εἴτε*—*εἴτε*: *εἰ*—*ἤ*: *πότερον*—*ἤ*.

REM. *ἤ*—*ἤ* belongs to *epic* poetry, though occasionally found in Attic poets. *εἴτε*—*ἤ*, and *εἰ*—*εἴτε*, are also used by poets.

330. a) *πότερον ἔψονται Κύρῳ, ἢ οὐ*; *will they follow Cyrus or not?*

*πρὶν δῆλον εἶναι . . . πότερον ἔψονται Κύρῳ, ἢ οὐ*, before it was known, whether, &c.

b) *τοῦτω τὸν νοῦν πρόσσεχε, εἰ δίκαια λέγω, ἢ μή*, attend to this, whether what I speak is just or not.

c) *σκοπῶμεν εἴτε εἰκὸς οὕτως ἔχειν, εἴτε μή*, let us consider whether it is likely to be so, or not.

### 331. VOCABULARY 54.

The road home, *ἡ οἴκαδ' ὁδός*.  
To suffer a thing to be  
done, to allow it to be *περιοράω*.<sup>1</sup>  
done with impunity.

\* *οἴκαδ'* is from the acc. of a shorter form (such as *οἶξ*, *οἶκός*) of *οἶκος*. Though this form does not occur, several similar ones do; e. g. *ἀλάξ*, *πρόκα*, for *ἀλεξ*, *κρόκη*. (B.)

<sup>1</sup> It takes the infinitive if the thing is to be prevented; the participle if it is to be avenged. Of course (by 73, note r) *περιτέλει* will be used for aor., *περιόψεσθαι* for fut.—The phrase brings to one's mind our 'to



Boldly,	θαρόντων (participle).
Restore an exile,	κατάγω.
To pay attention to, to at- tend to,	τὸν νοῦν προσέχειν, or προσέ- χειν only, with <i>dat.</i>
Likely, natural,	εἰκός. <sup>ε</sup>

## Exercise 61.

332. I don't know whether he is alive or dead. If you attend to your affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer<sup>74</sup> their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties) should retain (*have*) their own. He said that Xenocides was too wise<sup>75</sup> to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead*.<sup>76</sup> He says that *he*<sup>77</sup> is not afraid of death. The king sent persons to restore (*the exile*) Xenocides (238\*, third example).

## § 55. Observations on εἰ, εἰάν.

333. *a*) εἰ is used for οὔτε (*that*, after θαυμάζω, and some other verbs expressive of *feelings*).

*stand by and see* (a man injured); but it *gets* its meaning in a different way; i. e. not from the notion of *seeing* and yet not acting, but from that of *not seeing*, of looking round about an object instead of at it. Hence it agrees more nearly with our to *overlook* (an offence).

<sup>ε</sup> Neut. of εἰκός, part. of ὅμοιος (*am like*), which has three forms of part. τοιῶς, εἰκώς, οἰκώς. (B.)

This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what may be *quite certain* as only probable.

334. *b*) εἰ is (as we have seen, 80) used for '*whether* : it has this meaning after verbs of *seeing, knowing, considering, asking, saying, trying, &c.*

335. εἰάν is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. (K.)

336. *a*) ἀγανακτῶ εἰ οὐτωςὶ ἂ τοῶ μὴ οἴός τ' εἰμι εἰπεῖν, *I am indignant at being so unable to express my meaning.*

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, *he is not contented with not having been punished.*

θαυμάζω εἰ μηδεὶς ὑμῶν ὀργίζεται, *I am astonished, that not one amongst you is angry.*

*b*) σκέψαι<sup>1</sup> εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Grecian law is better.*

σκέψαι εἰάν τόδε σοὶ μᾶλλον ἀρέσκει, *see whether this pleases you better.*

μηδὲ τοῦτο ἄρρητον ἔστω μοι, εἰάν σέ πως πείσω, *nor let me leave this unsaid, if I may by any means persuade you (i. e. that I may see whether) I can, &c.*

### 337. VOCABULARY 55.

Am indignant,

ἀγανακτέω (*dative*; but it takes the *accus.* of a *neut. pron.*)

O Athenians,

ὦ ἄνδρες Ἀθηναῖοι.

Please,

ἀρέσκω<sup>2</sup> (*dat.*)

<sup>1</sup> Demonstrative pronouns and adverbs are strengthened by what is called the *i demonstrativum*, which is a long accented *i* answering to *-ce* in Lat. Short vowels are thrown away before it. οὐτοσί (*this man here*), οὐρητί, τουρί, &c. So οὐτωσί.

<sup>2</sup> The Attics use σκοπῶ, σκοποῦμαι, for present (not σκέπτομαι), but σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι, from σκέπτομαι, depon. middle.

<sup>3</sup> ἀρέσκω, ἀρέσω, &c perf. pass. ἤρεσμαι: ἠρίσθην.

*Exercise 62.*

338. It is this very thing, O Athenians, that I am indignant at,<sup>1</sup> that you *allow* half your country (58) to have been ravaged *with impunity*. This it is that I am indignant at. Cyrus being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person.<sup>64</sup> He says that he is of a mild disposition (137. *a*). I asked him whether the king was of a mild disposition or not. Do you see how many are suffering *the same as you* (182. *a*)? Do you know of what kind the laws of the Persians are (323)? *You there*, what do you say?—What do I say! Although, if any man is of a mild disposition, it is he.<sup>65</sup> I wonder that you are not able to go in *without being observed*.<sup>76</sup> He says that he is not of a character to do any thing whatever for the sake of gain (283).

§ 56. *Condensed Questions.*

339. *a. b. c*) By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two.

REM. Thus in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

340. *a*) τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν; *what must they do to recover their ancient virtue?* (or, *by what conduct* can they, &c.?)

*b*) καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (have you learnt =) *do you know, then, what those persons do, to whom men apply this name?*

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<sup>1</sup> I am indignant at this thing itself.

c) τίνας τούσδ' ὁρῶ ξένους; who are these strangers whom I behold?

### 341. VOCABULARY 56.

With what object in view,	τί βουλόμενος;
By Jupiter,	ἢ Δία, or ἢ τὸν Δία.
No, by Jupiter,	μὰ Δία.
Apollo,	Ἀπόλλων, ὦνος, ὁ.
Neptune,	Ποσειδῶν, ὦνος, ὁ.
Minerva,	Ἀθηνᾶ, αῖς, ἡ.
Swallow,	χελιδών, ὄνος, ἡ.
Nightingale,	ἀηδών, ὄνος (οῦς), ἡ.
Spring,	ἔαρ, ἔαρος, τό.
Once,	ἅπαξ.
Bring, lead,	ἄγω.
To burn out,	ἐκκαίω.
Peacock,	ταῶς, ὦ, ὁ.

### Exercise 63.

342. One swallow does not make a spring. He told me that one swallow did not make a spring. I asked *by what conduct* I should please the gods. The eagle is having its eyes burnt out.<sup>1</sup> He says that the eagle has had its eyes burnt out. *With what view* did the other party march into the country of the Scythians the same spring? The peacock lays only once a year. He (p) who commits no injury,<sup>2</sup> requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (340. c)? Will you not go away at once?—No, by Jupiter, not I (ἔγωγε). Even if

<sup>1</sup> The *art.* is generally used except in *μη* or *μὰ* Δία.

<sup>2</sup> Ἀπέλλων and Ποσειδῶν have *acc.* Ἀπέλλω, Ποσειδῶ, *voc.* Ἀπολλον, Ποσειδον.

• χελιδών. V. χελιδοῖ.

• ἀηδών, has also G. ἀηδοῦς, V. ἀηδοῖ.

<sup>3</sup> In prose *ἔαρ* is *nom.* in use; but the *gen.* and *dat.* are of the contracted form, ἔρος, ἔρι.

<sup>4</sup> Who injures not at all.

you should be unseen by others, you will at least be conscious<sup>78</sup> yourself of having acted unjustly. What do those sons do with whom all men, *so to speak*,<sup>79</sup> are angry (340. b)? He envies every body.<sup>80</sup> By Neptune, there is nobody he does not plot against (277). Envy nobody. The nightingale sings most beautifully.

### § 57. Various Constructions.

343. a) ἡ μὴν is a solemn form of asseveration.

344. b) The *prepos.* σύν is omitted before ἀντῷ, ἀντῇ, &c. which then = *together with, with*.

345. c) ἀμφοτέρων is used *adverbially* (or *elliptically*) by the poets; *both; as well—as, &c.* So ἀμφοτέρω is used in reference to *two words*, without being made to conform to them in case.

346. d) When καί refers to ἄλλος, it has the force of *especially, in particular*.

347. e) ἔρχεσθαι, ἵέναι, with *part. fut.*, is *to be going to, or on the point of*.

348. f. g) Sometimes ἔγω makes an emphatic circumlocution with the *past particip.*: and with some verbs (e.g. the 2nd pers. of ληρεῖν, παίζειν, φλυαρεῖν) it is used to make a good-humoured observation.

349. h) φέρων appears redundant in some expressions, but denotes a *vehemence of purpose not altogether free from blame*.

Hence it answers to our *to go and do a (foolish, impetuous) thing; to take a thing and fling it away, &c.*

350. a) ἡ μὴν ἔπαθον τοῦτο, I protest that I suffered this. ὀμνυμι ἡ μὴν δώσεῖν, I swear that I will assuredly give (or, solemnly swear that I will give).

\* ὀμνυμι, ὀμῶμαι, ὀμώμοκα. ὀμοσα. Perf. pass. ὀμώμοσμαι, but the other persons and aor. 1. pass. more commonly without the σ.

- b) ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσιν, *the ships were lost together with their crews.*
- c) διαφέροντες ἢ σοφία ἢ κάλλει ἢ ἀμφοτέρω, *distinguished either for wisdom or beauty, or both.*
- d) τὰ τε ἄλλα εὐδαιμονεῖ καὶ παῖδας ἔχει κατηκόους αὐτῷ, *he is happy both in other respects and especially in having obedient children.*
- e) ὅπερ ἦα ἔρῳ, *what I was going to say.*
- f) πάλαι θαυμάσας ἔχω, *I have long been wondering.*
- g) παίζεις ἔχων, *you are joking.*
- h) ὑπέβαλεν ἑαυτὸν φέρων Θεβαίοις, *he went and flung himself into the hands of the Thebans.*

## 351. VOCABULARY 57.

To swear,

ὄμνυμι. (acc. of the *god* or *thing* sworn by).

Just as he was,

ἥπερ ὅ, ὥσπερ εἶχεν.

## Exercise 64.

352. The damsel is beautiful in person (137) in other respects, and especially has very beautiful eyes.<sup>12</sup> He swore that he would *assuredly* give them three talents if he had them. I swear that I will *assuredly* do this. I swear *by* all the gods that I will assuredly *confer a great benefit* upon the state. Those with the king, with (p) their heads uncovered, charged the ranks of the Greeks. He told me that the ships were lost, *together with* their crews. He told me that, *but for*<sup>13</sup> the general the ships would have been lost, together with their crews. Are you not trying (me),<sup>14</sup> whether I am mad

<sup>12</sup> Imperf. of εἶμι, *ido*.<sup>13</sup> παίζω, παίζομαι, -οῦμαι, πέπαισμαι. *ἐπαίσα*. Later writers have *ἐπαίσα*, *πέπαιγμα*. (B.)<sup>14</sup> πειράσθαι takes *gen.*, seldom *acc.* (Thue. i. 71.)

325. c)? You are not trying (me) whether I am mad, are you? Is he distinguished from \* other people by (his) wisdom, or (his) temperance, or both (350. c)? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. *He went and gave* (350. h) all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer (350. f).

✓

### § 53. Various Constructions continued.

353. a) With *δίκαιος, ἄξιος, &c.*, the *personal* construction is preferred to the impersonal.

354. b) *ὅσον* is used elliptically with the *infinitive*.

355. c) Some words that *imply* a comparison (e. g. *φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθερ, πρὶν*) often take the construction with *ἢ*.

356. e) The verb *ποιεῖν* is often admitted after *οὐδὲν ἄλλο*\* *ἢ*—, *ἄλλο τι ἢ*—; *τί ἄλλο ἢ*—; &c.

357. f) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by *ὅτι*.

REM. Here the Greek idiom differs from our own: we omit *that* when a person's words are quoted exactly, and insert it when not.

357\*. g) After *τί οὐ*—; (in questions) the *aor.* appears to be used for the *present*.

358. a) *δίκαιός εἰμι τοῦτο πράττειν* (= *δίκαιόν ἐστιν*

\* Does he differ from . . . ?)

\* When the *ἄλλο* is spelt with an *apostrophus* in this phrase, it mostly drops its accent, and thus looks like the abbreviated *ἀλλὰ*, but. The accent was dropt, because in some very similar phrases the *ἀλλ'* is *ἀλλὰ*: and in some others it is difficult to say whether it stands for *ἄλλο* or *ἀλλὰ*. Wherever it certainly stands for *ἄλλο*, it should retain its accent. (See 364, note a.)

† *τί οὐ, ἔφη, οὐ διηγήσω μοι;* *quin tu mihi narres?* "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." (Weiske.)

ἐμὲ τοῦτο πράττειν), *it is just (or right) that I should do this.*

b) ἐφθάσε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so, for Paches to have had time to read out the decree.*

c) φθάσεις ἔλκων ἢ τὰ πτηνὰ γεύγει, *you draw (your nets) before the birds fly away.*

d) οὐκ ἂν φθάνοι ἀποθνήσκων, *he will certainly die (or, be killed).*

e) τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what did these people do but plot?*

f) ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered, "I would not receive a kingdom."*

g) τί οὐκ ἐποιήσαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly?*

### 359. VOCABULARY 58.

Give orders, order,

ἐπιτάττω.

Would *probably* have been destroyed,

ἐκινδύνευσεν ἂν διαφθαρεῖναι.

To be the slave of,

δουλεύω.

### Exercise 65.

360. *But for Xenoclide*s, the whole country would *probably* have been ravaged. But *it is just* that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (*p*) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige *such a man as you are*. He answered, I have done more service to the state than

\* That is, *he cannot die too soon* (for die he must). Buttman gives a different explanation.



any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can*. He answered, I will come to you *as quickly as possible*, to (p) combat the faithful slave's disorder. He answered, if any body has done much service to the state, it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (358. b). Why don't you make me also happy? Why don't you answer? He answered, if Xenocliðes had not been present, the ships would have perished, *together with* their crews. If (p) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

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§ 59. *List of Particles and short connecting and other Phrases.*

Obs. Those with an asterisk cannot stand first in a sentence.

A.

361. ἄγε δή, 'but come;' 'come now.'  
 362. ἀεὶ (Ion. and poet. αἰεί, αἰέν), *always*.  
 ὁ αἰεὶ ἀρχων, *the archon for the time being*: the person who *at any time* is archon.  
 363. ἄλληθες (accented in this way), *ironically, indeed? itane?*  
 364. ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύνατον, 'nay but, *it's impossible*' (or, why, *it's impossible*). ἀλλὰ βούλομαι, 'well, *I will!*'  
 ἀλλά is also our 'but' = 'except' after general

negatives; some case of ἄλλος generally stands in the preceding clause.

ἀλλ' ἢ,<sup>a</sup> *unless, except; nisi.*

ἄλλο τι ἢ (or ἄλλοτι); used as an interrogative particle (316).

ἄλλως τε καί, *especially, in particular.*

365. ἅμα, *at the same time* (as *prep.* 'together with; *dat.*) ἅμα followed by καί in the following clause; *as soon as* (omitting the καί.<sup>b</sup>) The two assertions are marked out as occurring at *the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once, &c.*

366. ἀμέλει (properly the *imperat.* of ἀμελέω, *don't mind, or be anxious about*), as *adv.* *doubtless, certainly.*

367. \*ἄν, see 75: for εἰ, see 77.

368. ἄρα,<sup>c</sup> *up!* (for ἀνάστηθι, *rise up!*)

369. ἄνθ' ὧν, *because, for* (267).

370. \*ἄρα<sup>d</sup> (ἄρ, ῥά,<sup>e</sup> in *Epic* poets), *therefore, consequently, then.*

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things* or *with custom; as might have been expected; ex ordine, rite.* Hence it serves to mark a transition to an *expected* proposition.

<sup>a</sup> ἀλλ' ἢ has this meaning after negatives and questions that imply a negative. The ἀλλ' *might sometimes* be supposed ἄλλο, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be ἀλλά. (Krüger.)—A case of ἄλλος often stands already in the sentence. The construction probably arose from two nearly equivalent forms: οὐδὲν ἄλλο—ἀλλά, and οὐδὲν ἄλλο—ἢ. (K.)

<sup>b</sup> e. g. ἅμα ἀνηκόαμεν τι καὶ τριηράρχους καθίσταμεν. Ἄμα is also used with the *part.* like μεταξύ: ἅμα ταῦτ' εἰπὼν ἀνέστη.

<sup>c</sup> When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

<sup>d</sup> The old derivation from \*APΩ (to *fit, trans. and intrans.*) seems far preferable to Hartung's derivation from a common root with ἀρπάζω, *rapio, repente.* So Kühner.

<sup>e</sup> Enclitic.

- 2) After *εἰ, εἰάν, &c.* it has the force of *indeed* or *perchance*.—*εἰ μὴ ἄρα* (*nisi forte*) has often an ironical meaning; *unless, forsooth*.<sup>†</sup>
371. *ἄτε* (with *part.*), *as being* (242. a).
372. *\*αὖ* (*backwards*), *again*; 2) *on the other hand*; 3) *further*; *and then also*.
373. *\*αὐτε, αὐτάρ* (both Epic), and *ἄράρ*, have the same meaning as *αὖ*. So also the poetical *\*αὐθις, Ion. αὐρις*. (*αὐτάρ* and *ἄράρ* begin a sentence or clause.)
374. *αὐτως*, *thus* (emphatical): 2) *ut erat*; of things in their *original, unchanged* state, or that are of *common every-day occurrence*; 3) it is attached to words expressing *reproach, contempt, or neglect*, e. g. *childish, useless, vain, &c.* Hence 4) it is used *alone* as equivalent to *μάρη, idly, vainly, uselessly*. It is a sister form of *οὕτως*.<sup>‡</sup> (B).

## Γ.

375. *\*γάρ* (*γε ἄρα*), *for*.

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder. &c.*) In questions<sup>‡</sup> it answers pretty nearly to our '*then*,' and implies *surprise* (= *why? what?*)

*τί γάρ; quid enim? or quidni enim? = certainly, to be sure.*

*πῶς γάρ; (Att.) is an emphatic denial = by no means.*

376. *\*γί* (a strengthening particle), *at least, at all events, certainly*.

<sup>†</sup> *\*Αρα*, the *interrog.* particle, stands first in its sentence. "Attic poets, however, allow themselves to interchange the quantity, and use *ἄρα* for *consequently*, *ἄρα* as the *interrog.* particle; but without altering the proper place of each." (B.)

<sup>‡</sup> Hermann, on the other hand, says, that it should always be written *αὐτός* in Homer; and Hartung thinks Buttmann's a strange mistake, the derivation being from *αὐτός, he and no other, self* (so that *αὐτως = thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. *αὐτως* *Æol.*, *αὐτως* *Att.* (Eustath.)

<sup>‡</sup> Especially after *τίς; τίς; πῶς; &c.*

<sup>‡</sup> For which *γάρ* is more commonly used.

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is used in *rejoinders* and *answers*, either to confirm or to restrict; also in *exhortations* to make them more impressive.

*ἰγώ γε, I for my part—εὐκότως γε, quite naturally—πάνυ γε, quite so, certainly.*

*γὰρ δὲ, certainly.*

*γέ τοι, yet at least; at least however; however.*

*γὰρ μὲν (certe vero; vero), certainly however; but yet; hence it is also a strengthened δέ.*

#### A.

377. *διότι* (= *διὰ τοῦτο ὅτι*), *because*: but later writers often use it for *ὅτι*, *that*.

378. *\*δέ* (see *μέν*) has three meanings of *and*, *but*, *for* [the last in the old writers only].

379. *\*δή*,<sup>1</sup> a strengthening particle, properly *now* (for which *ἤδη* is used); it is employed in various ways to enliven a speech:—

*ἄγε δή, φέρε δή, come now!*

*τί δή; what then?*

It also means *truly, forsooth*. After relatives it has the force of our '*ever*.' *ὅστις δή, whoever it may be, &c.* It often follows superlatives.

380. *\*δήπου* (confirms a conjecture proposed. M.): it is a more emphatical *πού* (see *νού*), *I imagine or suppose; doubtless*.

*\*δήπουθεν* is used to hint, with a little irony, that the contrary is impossible.

<sup>1</sup> Interest hoc inter γὰρ δὲ et γέ τοι, quod δὲ sententiam per γέ restrictam simpliciter confirmat, τοί autem eam sententiam indicat oppositam esse præcedentibus quodammodo. Hinc γὰρ δὲ est *sane quidem, enimvero*; γέ τοι autem *certe quidem*. (Herm.)

<sup>1</sup> It is only in Homer and Pindar that δέ stands at the beginning of a proposition or clause. (M.)

\**δῆθεν* has also the ironical force of *δή*, *forsooth*. (M).

\**δῆτα*, like *δή*, is used in assuring and confirming (*surely, certainly*).

## E.

381. *εἰ*, *if*; 2) *whether*; and 3) after some verbs of feeling, *that*. (See 333.)

{ *εἰ καί*, *if even, although*.

{ *καὶ εἰ*, *even if, even though*.

*εἰ γάρ*, *O that!*—a wish; like *εἶθε*.

*εἰ μὴ*, *unless*.

*εἰ μὴ διὰ*, *but for*.

*εἴτις*, *εἴτι*, properly, *if any one; if any thing*: but it is used as equivalent to *ὅστις*, with more emphasis; *whoever, whatever*.

382. *εἴτα*, { 1) *afterwards, thereupon*; 2) *then*.  
*ἔπειτα*, }

They are used in *scolding, reproachful questions* (see 315), and often with verbs, to refer emphatically to a preceding *participle*.<sup>m</sup>

383. *ἐνθα*, demonstr., *here, there*; but also, and in prose generally, relat. *where*.<sup>n</sup> *ἐνθάδε*, demonstr., *here; hither*.

*ἐνταῦθα* (Ion. *ἐνθαῦτα*), *here*.

*ἐνθεν*, *hence, thence, whence*: *ἐνθενδε*, *hence*.

*ἐνθεν μὲν*—*ἐνθεν δέ* (*hinc—illinc*), *on the one side—on the other*.

*ἐνθεν καὶ ἐνθεν* (*hinc illinc; ab utraque parte*), *on this side and that; on both sides*.

*ἐντεῦθεν*, *hence, thence*.

(All these words relate also to *time*.)

384. *ἐπεὶ*, *after*; 2) *since, quoniam*.

Before *interrogatives* and the *imperat.*, it has the meaning of *for; for else*.

<sup>m</sup> οὗ δυνάμενοι εἰρεῖν τὰς δόξας, εἴτα πλανώμενοι ἀπώλυντο.

<sup>n</sup> But *ἐνθα* or *ἐνθα δὲ* may stand at the beginning of periods for *ibi, there* or *then*.

*ἐπειδή* has the same meanings, but *ἐπεὶ* is far oftener used in the sense of *since*.

385. *ἔσται* (= *ἐς ὅταν*), *until, as long as*.

386. *ἔτι*, *yet, still, further*.

*οὐκέτι, μηκέτι*, *no more, no longer*.

387. *ἐφ' ᾧ*,<sup>o</sup> *on condition that*: *ἐφ' ᾧ* is the same but generally with the infinitive.

## H.

388. *ἢ*, *or*; <sup>p</sup> in comparisons, *than*.

389. *ἦ*, *truly, certainly*: but generally a mere interrogative particle [—*ne*, but only in direct questions].

*ἦ μήν* *assuredly*, in asseverations, promises, &c.

390. *ἤδη*, *now, already*. Also, '*without going any further*.'<sup>a</sup>

391. *ἦν* = *ἴαν* (see 77). This is the form used by the Attic poets for *ἴαν*: never *ἄν*.

## Θ.

392. *\*θήν* (enclit.), *I should imagine; surely*; in ironical, sarcastic speeches. *οὐ θήν, ἦ θήν*. It is peculiar to Ionic and Doric poets.

## I.

393. *ἴνα*, *where*; 2) *in order that*.<sup>r</sup>

<sup>†</sup> This derivation seems disproved by such passages as Xen. An. iv. 5, 6: *ἔσται ἐπὶ τὸ δάπνον, usque ad*. I believe it to be *εἰ*; with the old connective *τέ*. See *τέ*.

<sup>o</sup> Here *ἐφ' ᾧ* (properly = *ἐπὶ τούτῳ ὅ*—) is equivalent to *ἐπὶ τούτῳ ὡς*—.

<sup>p</sup> It retains this meaning in questions: *πόθεν ἦκει; ἢ δῆλον ὅτι ἐξ ἀγορᾶς*; *where is he come from? or is it plain that he is come from the market-place* (and so the question unnecessary)?

<sup>a</sup> *πάνυ γάρ μοι δοκεῖ ἡ δὲ πολλοῦ ἂν ἄξιός εἶναι ἐπίτροπος, ὡν τοιοῦτος*. Xen.

<sup>r</sup> *ἴνα* (= *in which case*) goes with indic. of a past tense to express what would have happened, if, &c. *ἴν' ἦν τυφλός. ἴν' εἴχον, &c.*

## K.

394. καί, 1) *and*; 2) *also, even*.

τε—καί, *both—and, or and also: as well—as.*

[But these particles are often used where *we* should only use '*and*']

καὶ εἰ, καὶ εἰ: see under εἰ.

καὶ μάλα, } before these words καὶ has a peculiar  
καὶ πάν, } energy.

καὶ μὴν, (immo,) *well! certainly! 2) (atqui), and yet.*

καίπερ, *although.*

καὶ ταῦτα (idque), *and that too.*

καίτοι, *and certainly; 2) and yet certainly; and yet; 3) although.*

καί (also) often seems to be superfluous in familiar conversation: ἵνα καὶ εἰδῶ, *that I may know, &c.*

καί is used in questions, to imply that *nothing* can be expected, &c. It may be often translated by *at all, possibly*. τί καὶ προσδοκᾷ; asks for information, but τί καὶ προσδοκᾷ; '*what can one possibly expect?*' implies that nothing can possibly be expected.

καί—δέ. When καί and δέ come together in a proposition, καί is *also*: but the two are often used where we should use '*and also*.'

395. \*καί, κέν, an *enclitic* particle, used by the Epic poets for *άν*.

## M.

396. μά, *not by—; a particle of swearing*. It has a negative force when *alone*, but may have either *καί* or *οὐ* (*yes* or *no*) with it.

397. μάλιστα μὲν—εἰ δὲ μή, &c. = *if possible—but if not, &c.*—mentioning what is *best* to be done, and also what is the *second best*, if that is not feasible.\*

\* With numerals, words of time, &c. μάλιστα (about) signifies that

398. *μᾶλλον δέ, or rather.*

399. \**μέν, indeed*—answered by *δέ (but)*, or sometimes by *ἀλλά, μέντοι, &c.*

The answering *δέ* is sometimes omitted:—

1) When the *opposition* is clearly marked without it: e. g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning: *here—there; in the first place—secondly.*

2) When the *opposition* is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a proposition. Thus, *ἐγὼ μὲν, equidem.*

400. \**μέντοι, to be sure; 1) I allow; 2) but indeed, however.*

401. *μή, not; 2) lest, or that not; 3) that* (after verbs of *fearing, &c.*) In questions it expects the answer '*no*,' being somewhat stronger than *μῶν; (num?)* After some verbs (e. g. *restrain, prevent, forbid, deny, &c.*) it is used where it seems to be superfluous, from *our* using no negative particle.

*μή οὐ:* see § 49.

402. *μηδέ, } See οὐδέ.*  
*μήτε, }*

403. \**μήν, 1) truly, indeed; 2) but indeed, yet.*  
*τί μήν; why not?*

404. *μήτε γε, (nedum) much less.*

## N.

405. \**νή, 'by,' in oaths (with acc.)*

the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

\* *μέν* and *δέ* are much more frequently used than *indeed—but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section, chapter*, or even *part* of a whole work, often ends with (for instance) *καὶ τὰ αὐτὰ μὲν οὕτως ἐγένετο*: when the next chapter will necessarily begin with something like *τῇ δ' ἑπομένη (on the following day)*. It is only when the context clearly requires it, that *μέν* is to be rendered, *it is true, indeed*.



406. \**νύ, νύν* (enclit. *ν*), properly the same as *νῦν*, for which it sometimes stands; 2) for *οὖν*, *then, now*.  
 407. *νῦν* δὲ, *now*; 2) with a *past* tense, *just now*.

## O.

408. *ὁ μὲν—ὁ δέ,* *the one—the other*.  
*οἱ μὲν—οἱ δέ,* *some—others*.  
*ὁ μὲν, ὁ δ'* οὐ often stands alone in reference to a preceding proposition. *πάντας φιλεῖν, ἀλλ' οὐ τὸν μὲν τὸν δ' οὐ, we must love all, and not (love) one man indeed, but not another. παρῆσαν οὐχ ὁ μὲν ὁ δ' οὐ, ἀλλὰ πάντες.*  
 409. *ὁ δέ* (*quod vero est*), after which the *τοῦτο ἐστὶ* is omitted.  
 410. *ὁθούνεκα* (= *οἷον ἕνεκα*), *because, that*, in the Tragic poets.  
 411. *οἶος* (*ποιεῖν*), *of a kind or character* (to do, &c.)  
*οἶός τε*, *able, possible*.  
*οἶον εἰκός*, *as is natural; as one may (or might) suppose*.  
 412. *ὅποτε*, *when, whenever*; 2) *since*: as *quando, quandoquidem* are used for *quoniam*.  
 413. *ὅπου*, *where* (there were); 2) *since* (*siquidem*).  
 414. *ὅπως*, as adv., *how*; 2) conjunct., *in order that, that*. *ὅπως ἴσασθε*, *see that you be* = a strong imperative.  
 415. *ὅσαι ἡμέραι* or *ὁσημέραι*, *daily*; properly, *as many days as there are*.  
*ὅσος* follows *θανμαστός* and superlatives of quality. *πλεῖστα ὅσα* or *ὅσα πλεῖστα*, *quam plurima*: *θανμαστόν ὅσον*, *mirum quantum*.  
*ὅσον οὐ* (or *ὅσονοῦ*), *all but*.  
 416. *ὅτε*, *when*. *ὅτε μὲν—ὅτε δέ,* *sometimes—sometimes*.

\* For *ὁ μὲν—ὁ δέ* we sometimes find *ὅς μὲν—ὅς δέ*.

† *ὁ δέ πάντων δεινότατον* (but *what is the most terrible thing of all, in this*).

‡ Whenever the forms *ὅτε*, *ὅτε* are used twice (sometimes only

417. *ὅτι*, *that* ('instead of Lat. *acc.* with *infin.*); 2) *because*, for *διὰ τοῦτο ὅτι*, i. e. *διότι*.

*ὅτι* also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where *we* use no conjunction (see 358. *f.*)

*ὅτι μή*, after negatives, *except*.

418. *οὐ*, *not*: in questions it requires the answer '*yes*.'

(*ἢ*) *οὐ διάλυσις* = *the non-destruction*.

*οὐ γὰρ ἀλλὰ* is commonly used in the sense of '*for*,' with increase of emphasis, *q. d.* '*for it is no other-wise, but*.' (M.)

*οὐ μή*: see 287.

*οὐ μήν*, *yet not, but not*; 2) as a negative protestation. See *ἢ μήν*.

*οὐ μήν ἀλλὰ* (or *οὐ μίντοι ἀλλὰ*), properly, '*yet not!*'—*but*;' it has generally the force of *yet, however*; sometimes of *rather, much more*.

*οὐ πάν*, *by no means*.

*οὐ φημι*, *I say (that) not; deny, refuse*.

419. *οὐχ ὅτι*—*ἀλλὰ καί*, *not only—but also*.

*οὐχ ὅτι*—*ἀλλ' οὐδέ*, *not only—but not even*.

*οὐχ ὅπως*—*ἀλλὰ καί*, *not only not—but also*.

*οὐχ ὅσον* and *οὐχ οἷον* are also found for *οὐχ ὅτι* and *οὐχ ὅπως* respectively.

420. { *οὔτε, μήτε*, } Both forms are *connecting* nega-  
 { *οὐδέ, μηδέ*, } tives, answering to *neque*; 1) *nor*,  
*and not*; 2) *οὔτε*, or *μήτε* repeated are *neither—nor*.

The forms *οὐδέ, μηδέ*, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

*οὐδ' ὥς*, *not even so*. See *ὥς*.

421. *\*οὖν*, *therefore, then*.<sup>7</sup> It gives to relatives (*ὅστις οὖν*, &c.) the force of the Lat. *cunq̄ue*, (*ever, soever*).

once) for *ποτέ*—*ποτέ*, sometimes—sometimes, they are accented *ποτέ*—*τέ*. (B.)

<sup>7</sup> When *μή ὅτι*, *μή ὅπως* begin the sentence, *ἐποβόλη τις* may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative* sense.

<sup>7</sup> *οὖν* is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*.)

- 1) οὐκοῦν, properly an interrogative of inference, as οὐκοῦν εὖθες τοῦτο; 'is not *this*, then, *foolish*?' But generally the interrogative force, and with it the negation vanishes, and οὐκοῦν is to be translated simply by 'therefore,' and begins a clause.<sup>a</sup>
- 2) οὐκουν is a strengthened negative; *not in the least*.—In the meaning 'therefore not,' without a question, it is better written οὐκ οὖν.
422. οὐπω, *never yet*.  
οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδεπώποτε, only of *past* time. (See πω.)

## II.

423. \*πέρ (enclit.), *quite*: used nearly like γέ, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time*, *cause*, and *condition*. Thus ὥσπερ properly means 'exactly as.' It is derived, probably, from πέρη, in the sense of 'very.'
424. πῇ μὲν—πῇ δέ (not πῇ μὲν—πῇ δέ, Hermann), *partly—partly*.
425. πλὴν, *except*: as *conjunction*, or *preposition* with *gen.*: πλὴν εἰ, *except if*.
426. πολλάκις, *often*, after εἰ, εἰάν, μή, has sometimes the meaning of (*forte*) *perhaps, perchance*.
427. \*ποτε (enclit.), *at any time*. With interrogatives it expresses surprise: τίς ποτε; *who in the world?*
428. \*πού (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.
429. πρὸς σε θεῶν, I adjure *you by the gods* (ἱκετεύω is generally omitted in this form of adjuration).

<sup>a</sup> οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam. (Bremi, Dem. p. 238.)

430. *πρὸ τοῦ*<sup>a</sup> (better *προτοῦ*), *before this or that time* (= *πρὸ τούτου* or *ἐκείνου τοῦ χρόνου*).<sup>b</sup>

431. \**πώ* (enclit.), } *till now, hitherto*: but they are  
\**πώποτε*, } never joined to affirmative propositions in this sense.

*οὐπω, μήπω*,<sup>c</sup> *never yet, not yet*. *πώποτε* is seldom annexed to the simple *οὐ, μή*, but to *οὐδέ, μηδέ*. The form without *πώ* (*οὐδέποτε, never*) is commonly employed only *generally* or with respect to the *future*. Both *πώ* and *πώποτε* may be separated from the negative particle by other words between.

These particles are also used with *relatives, interrogatives, and participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all.  
*τίς πω*;—*ὅσα πώποτε ἠλπίζαμεν, &c.*

432. *πώμαλα*,<sup>d</sup> *properly, how so? how then? hence, by no means*.

## T.

433. *τὰ μὲν—τὰ δέ*, *partly—partly* (adverbially).

434. \**ἔ* *ἄρα* or *ἔ* *ἄρ* (poetical), *ἄρα* strengthened by *τοί*.

435. \**τέ* (*que*). See *καί*.

In the old language (as we find it in the Epic poets) *τέ* seems to *impart* to many pronouns

<sup>a</sup> ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθεια πω τοῖς Μεγαρέσιν οὐδαμῶς ἐπῆλθεν. (Thuc. iv. 120.)

<sup>b</sup> It answers exactly to our 'before this,' 'before that.'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatiō ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse*." (Buttm. ad *Alcib.* I. 14.)

<sup>c</sup> Not to be confounded with Homer's *οὐπω, μήπω, ποτέπω, μήπως*, *in no way, by no means*.

<sup>d</sup> For *πῶς μάλα*; (B.) Others say for *πῶ μάλα*;—*πῶ* being a rather uncommon Doric form for *πῶθεν*;

and particles the *connecting* power, which they afterwards retained in themselves without the particle.

Thus we find μέν τε, δέ τε, γάρ τε, &c., and even καί τε.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this τέ obtained the connecting power (*and this*), and thus became the *relative* (*which*). As soon, however, as these forms were exclusively allotted to the relative signification, the particle τέ was dropt as superfluous. Hence we often find in Homer ὅς τε, ὅσον τε, &c. for ὅς, ὅσον, and the like. The particles ὥστε, ἄτε, and the expressions οἷός τε, ἐφ' ᾧ τε are remains of the ancient usage.

436. τῇ μὲν—τῇ δέ, in one place and another; here—there; in one respect—but in another.

437. τί, in some respect, in any respect, at all.\* τί μὴν; why not?

438. τὸ δέ often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen*)<sup>f</sup> *whereas, but however*, or sometimes, *but rather*. (See Heindorf, Theæt. 37.)

τὸ δέ with the *superlat.* often stand alone, with the omission of τοὔτο ἐστίν. τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατεργάσατο, *but the greatest thing is (this), that, &c.* (See ὁ δέ—.)

439. \*τοί (enclit.), properly an old *dat.* for τῷ, meaning *therefore, certainly*. But these meanings have disappeared, and τοί has only a *strengthening* force:† it

\* It is often added to πάντα, ἑχέδον, οὐδέν.

† τὸ δ' οὐ δεῖ, ὥς, &c —*quum tamen non oportet*.

‡ According to Hartung, τοί has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e. g. *ἔκτεινα τοί σ' ἐν, I would have killed you, and nothing else—I would assuredly have killed you*. Nagelsbach thinks it the old *dat.* of the *pronoun* σέ (τέ).

is frequently used with *personal* pronouns, and in *maxims, proverbs, &c.*

\**τοίνυν, therefore, then, now, so now.* It is also used when a person proceeds with an argument; *now, further, but now.* Besides this it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why* or *why then.* [Very seldom as the first word of a clause.<sup>1</sup> P.]

*τοίγαρ (ergo), therefore.*

*τοιγάροι and τοιγαροῦν, therefore, even therefore, and from no other cause, precisely for that reason.*

440. *τοτε μέν—τοτε δέ,<sup>h</sup> at one time—at another.*

441. *τούνεκα (Epic), on that account; therefore.*

442. *τοῦτο μέν—τοῦτο δέ, on the one hand—on the other.*

443. *τῷ, therefore.*

## Ω.

444. *ὥς (relat. adv.), as (as if, so as); 2) of time, as, when; 3) with numerals, about; 4) it strengthens superlatives, especially of adverbs, and some positives.*

*ὥς (prepos. = εἰς), to, with acc.: but only of living things.*

*ὥς (conjunc.), that; 2) in order that, with subj., opt., or fut. indic.: 3) so that, with infin., more commonly ὥστε; 4) since; 5) quippe, for.*

*ὥς ἐνι<sup>i</sup> (= ὥς ἐνεστι, as it is possible) is used with superlatives: ὥς ἐνι μάλιστα, as far as it is any way possible.*

*ὥς ἔπος εἰπεῖν, so to say.*

*ὥς συνελόντι (sc. λόγῳ) εἰπεῖν, to be short; in a word.*

[For which *συνελόντι εἰπεῖν*, and *συνελόντι* alone are found.]

<sup>h</sup> See note on *δτε*.

<sup>i</sup> When prepositions are employed instead of the compounds of *εἶναι*, or rather when, this verb being omitted, they stand alone as *adverbs*, the accent is thrown back on the first syllable. See *ἐνα*.

ὧς (with accent) = οὕτως, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in οὕδ' ὧς, καὶ ὧς.

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*Table of the less obvious meanings of Prepositions in Composition.*

ἀμφί, *on both sides*.

ἀντί, *against*, marking *opposition*.

ἀνά,<sup>k</sup> *up; back again*.

διά (dis) marks *separation; taking apart or aside*.

εἰς, *often into*.

κατά,<sup>l</sup> *down; it often implies completion, and hence, 2) ruin, destruction* (answering in both to *per*).

μετά (trans) marks *transposition, change*.

παρά sometimes signifies (like *præter*) *missing or doing amiss*. παραβαίνειν, *to transgress, &c.*

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<sup>k</sup> With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

<sup>l</sup> Hence κατά is sometimes equivalent to *up* in English: καταφάγειν, *to eat up*.

# TABLE

## OF

### DIFFERENCES OF IDIOM, ETC.

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ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing (ὁ ποιῶν).
2. (§ 2.) Socrates. A woman.	<i>The</i> Socrates ( <i>often</i> ). <i>A certain</i> woman (γυνήτις). [When a <i>particular</i> per- son is <i>meant</i> , though not <i>named</i> .]
3. (§ 3.) <i>My</i> slave. Your slave, &c.	<i>The</i> my slave. <i>The</i> your slave.
4. I have } a pain I am suffer- } in my ing from } head.	I am pained ( <i>as to</i> ) <i>the</i> head: <i>acc.</i> (ἀλλῶ).
5. He rejoiced ( <i>or</i> , was vexed) <i>when the citi- zens were rich</i> ( <i>or</i> , <i>that the citizens</i> <i>were rich</i> ).	He rejoiced ( <i>or</i> , was vexed <i>at</i> ( <i>ἐν</i> ) <i>rich the citizens</i> ).
6. My friend and my bro- ther's.	<i>The</i> my friend and <i>the of</i> <i>the</i> brother.
7. (§ 4.) The wisdom of the geometer.	( <i>Very often</i> ) <i>The of the</i> <i>geometer wisdom—or</i> , <i>the wisdom, the of the</i> <i>geometer</i> .



ENGLISH.	GREEK.
8. The beautiful head.	As in English; or, 'the head the beautiful.'
9. The son of Philip.	<i>The</i> of Philip ( <i>son</i> , <i>υἱός</i> , understood).
Into Philip's country.	Into <i>the</i> of Philip ( <i>country</i> , <i>χώραν</i> , understood).
10. The affairs of the state.	<i>The</i> ( <i>neut. pl.</i> ) of the state.
The people in the city.	<i>The</i> ( <i>οἱ</i> ) in the city.
Those with the king.	<i>The</i> ( <i>οἱ</i> ) with the king.
My property.	<i>τὰ ἐμὰ.</i>
11. (§ 5.) The men of old.	} <i>The long-ago</i> ( <i>men</i> )— <i>οἱ</i> <i>πάλαι.</i>
The men of old times.	
The men of those days.	
The intermediate time.	
The present life.	
The upper jaw.	<i>The up-jaw</i> ( <i>ἡ ἄνω γνάθος</i> ).
12. (§ 6.) The rhinoceros	<i>The rhinoceros has the</i> (= its) hide very hard.
has a very hard hide.	
They have strong claws.	<i>They have the</i> (= their) claws strong.
13. The beautiful; beauty (in the <i>abstract</i> .)	<i>τὸ καλόν.</i>
Beautiful things.	} <i>τὰ καλὰ.</i>
Whatever things are beautiful.	
What is beautiful.	
14. Speaking.	<i>The to-speak.</i>
Of speaking.	<i>Of the to-speak.</i>
By speaking, &c.	<i>By the to-speak, &amp;c.</i>
15. Virtue. Gold. Eagles.	<i>τὸ λαλεῖν</i> : <i>τοῦ λαλεῖν</i> , &c. <i>The virtue. The gold.</i> <i>The eagles</i> (when the <i>class</i> is meant; or <i>eagles</i> generally).
16. To do kind offices.	} <i>εὖ ποιεῖν</i> with <i>acc.</i> of person.
—confer benefits on.	
—treat well.	

- | ENGLISH.   | GREEK.   |
|--|--|
| 17. To <i>prosecute on a charge</i> of murder.<br>To <i>be tried</i> for murder.                   | To <i>pursue</i> of murder.<br>To <i>fly</i> of murder.  |
| 18. (§ 7.) <i>Some—others.</i><br>But (or and) he (or it).   | <i>The indeed—but the.</i><br>οἱ μὲν—οἱ δέ.<br>ὁ δέ... at the head of a clause.                                |
| And he ...   | καὶ ὁς ...   |
| 19. (§ 8.) The other party.<br>The <i>rest</i> of the country.                                     | οἱ ἕτεροι.<br>The <i>other</i> country.  |
| 20. The <i>whole</i> city; <i>all</i> the city.<br><i>Every</i> city.                              | πᾶσα ἡ πόλις.<br>πᾶσα πόλις.   |
| 21. (§ 9.) With <i>two</i> others.   | Himself <i>the third</i> (pron. <i>last</i> ).   |
| 22. To perform this service.<br>To perform many services.  | ὑπηρετεῖν τοῦτο (pers. <i>for whom</i> in dat.)<br>πολλὰ ὑπηρετεῖν.  |
| 23. His <i>own</i> } things.<br>One's <i>own</i> }   | The things of <i>himself</i> (τὰ ἑαυτοῦ.)  |
| 25. (§ 10.) <i>What comes from</i> the gods.<br>The <i>greater part</i> of...<br><i>Half</i> of... | <i>The</i> (neut. pl.) of the gods.<br>ὁ πολὺς } in agreement<br>ὁ ἡμῶν } with the noun<br>} governed by 'of.' |
| 26. (§ 11.) <i>In my time.</i> In my father's time.<br><i>In my power.</i>                         | ἐπ' ἐμοῦ. ἐπὶ τοῦ πατρός.<br>ἐπ' ἐμοί.   |
| 27. (§ 12.) To <i>be</i> so.<br>To be found, }<br>brought in, } of .. &c.<br>guilty }              | To <i>have</i> (themselves) so (οὕτως ἔχειν).<br>To <i>be taken</i> or <i>caught</i> (ἀλῶναι with gen.)        |
| 28. (§ 13.) Not only—but also.<br>To confer a great benefit on.                                    | οὐχ ὅτι—ἀλλὰ καί. See note on 82.<br>To benefit greatly (μέγα ὠφελεῖν).  |

ENGLISH.	GREEK.
To do a great injury to.	To hurt greatly (μείγα βλάβειν).
	OBS. τὰ μέγιστα to be used, if it is 'great-est,' not 'great.'
29. (§ 14.) I should <i>like</i> to behold.	I would gladly behold (ἡδέως ἂν θεασαίμην. <sup>m</sup> )
I should <i>like</i> extremely to behold.	ἡδιστ' ἂν θεασαίμην.
I would <i>rather</i> behold A than B.	ἡδιον ἂν θεασαίμην A ἢ B.
30. It is not <i>possible</i> .	It is not (οὐκ ἔστιν).
31. On <i>the plea</i> that I could then conquer.	As so being-likely-to-conquer (ὥς οὕτως περὶ γενόμενος ἂν).
Though I <i>should have</i> , &c.	ἔχων ἂν.
32. (§ 15.) When you <i>have done</i> , you <i>will</i> , &c.	When you <i>shall have done</i> (ἂν with subj. 90*).
33. (§ 16.) What I <i>please</i> .	ἂν δοκεῖ (μοι). (If necessary, ἂν δόξειεν, or, ἂν ἂν δόξη).
34. (§ 17.) And you as much as any body. And you among the first.	Having begun from you (100).
35. <i>Am slow</i> to do it (112).	Do it <i>by leisure</i> (συχολῇ).
36. CONDITIONAL PROPOSITIONS (79).	
(1) If I have any thing, I <i>will give it</i> .	(1) If the <i>consequent</i> verb is in the <i>future</i> , the <i>conditional</i> verb is (generally) in the <i>subj.</i> with ἔάν. <sup>n</sup>

<sup>m</sup> θεᾶσθαι is 'to behold' something that may be considered a *spectacle*. ἰδεῖν (ὁρᾶν, ὀψεσθαι) is simply *videre*, to *see*. Hence ἰδοίμι should be used in the phrase 'I should like to see,' when the notion of a *spectacle* is quite out of place.

<sup>n</sup> Both verbs may be in the *future indicative* (the conditional verb

## ENGLISH.

## GREEK.

- If it has thundered, it has also lightened.
- If the *consequent* verb is in any tense of the *ind.* but the future, or in the imperative, put the conditional verb in the *indic.* with *εἰ*.
- 2) If you *should* do so, I *should* laugh.  
If you *were to* do so, I *should* laugh.  
If you *would* do so, you *would* oblige me.
- 2) When both verbs have '*should*,' '*would*,' or the first '*were to*,' the second '*should* or '*would*,' both are to be in the *optative*; the *consequent* verb with *ἄν*.
- 3) If I *had* any thing, I *would* give it.  
If I *had had* any thing I *would have* given it.
- 3) When the *consequent* verb has '*would*,' but the *conditional* verb not, both verbs are in a *past tense of the indicative*; the *conditional* verb with *εἰ*, the *consequent* verb with *ἄν*.
37. (That) they *would* fetch.  
(That he, &c.) *would* be able.  
They *would* have died.  
I *should* have died.
- ἐύρειν ἄν.*  
*δυνήθῃναι ἄν.* } § 14.  
Aor. with *ἄν* • (*imperf.* or *pluperf.* if necessary).
38. (§ 20.) We *should* (or *ought to*) set about the work.
- The work is *to-be-set-about* (verbal in *τέλος*).

with *εἰ*). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared* (R.); as, *εἰ τι πε- σούται* Μήδοι εἰς Πίλεας τὸ δεῖνόν ἤξεῖ.

\* As in the *consequence* of the fourth form of conditional propositions. §1. d.

ENGLISH.	GREEK.
The work <i>should be set-about</i> .	It is <i>to-be-set-about</i> ( <i>neut.</i> of verbal in <i>τίσος</i> ) the work. <sup>p</sup>
We <i>must set-about</i> the work.	
The work <i>must be</i> set about.	
39. (§ 21.) I should have died <i>but for</i> the dog.	I should have died, <i>if not through</i> the dog ( <i>εἰ μὴ διὰ</i> , with <i>acc.</i> )
40. The <i>all but</i> present war.	The <i>as-much-as not</i> ( <i>ὅσον οὐ</i> ) present war.
41. (§ 22.) Having had his government taken away.	Having been taken away <i>his government</i> .
Having been entrusted <i>with</i> the arbitration.	Having been entrusted <i>the arbitration</i> .
Having had his eyes knocked out.	Having been knocked out <i>his eyes</i> .
42. To conquer him <i>in</i> the battle of Marathon.	To conquer him the battle at ( <i>ἐν</i> ) Marathon.
43. To flow with a full ( <i>or strong stream</i> ).	To flow much ( <i>πολύς adj.</i> )
To flow <i>with</i> milk.	To flow milk.
44. (§ 24.) Till late in the day.	Till <i>far-on</i> ( <i>πρόϋστε</i> ) of the day.
45. Willingly at least.	To be willing ( <i>ἐκὼν εἶναι</i> ).
Willingly.	
46. So to say.	As to say a word ( <i>ὥς ἔπος εἰπεῖν</i> ).
To speak generally.	
47. Sensible persons.	The sensible of persons ( <i>οἱ φρόνιμοι τῶν ἀνθρώπων</i> , <i>sometimes</i> ; but very often <i>οἱ φρόνιμοι</i> only).
48. To drink <i>some</i> wine.	To drink <i>of wine</i> .
(Not) to drink any wine.	(Not) to drink <i>of wine</i> .

<sup>p</sup> The 'work' is to be in the case governed by the verb from which the verbal is derived.

## ENGLISH.

## GREEK.

49. My property, *wretched man that I am!* My (property) *of (me) the wretched!*  
[τὰ ἐμὰ τοῦ κακοδαίμονος.]
50. What misery! The misery (in the *gen.*)
51. (§ 25.) Who *in the world*...? Who ever? (τίς ποτε;)
52. To be nearly related to. To be near to a person (in *respect*) of family.
53. (§ 26.) You shall not do it *with impunity.* You shall not do it *rejoicing* (χαίρων).
54. I would not have done it *at all* (132). I would not have done it *the beginning* (ἀρχὴν or τὴν ἀρχήν).
55. (§ 28.) It is *the part of* a wise man. It is of a wise man.
56. It is not a thing *that everybody can do.* It is not every man's (παντός).  
It is not every one that can do this. It is not *every man's* to do this.
57. To be one's own master. ἑαυτοῦ εἶναι.
58. (§ 29.) More powerful *than ever.* More powerful *himself<sup>a</sup> than himself* (αὐτὸς αὐτοῦ).
59. Afflictions *too great for tears.* Afflictions greater *than in-proportion-to* (ἢ κατὰ) tears.  
Of superhuman size. Greater *than according-to* man (ἢ κατ' ἄνθρωπον).  
More than could have been expected from the small number of the killed. More *than in-proportion-to* the dead (ἢ κατὰ τοὺς νεκρούς).
60. *Too young* to know, &c. Younger *than so as to* know (ἢ ὥστε).

<sup>a</sup> Of course '*themselves than themselves*;' when more than one are spoken of.

ENGLISH.	GREEK.
61. (§ 30.) With more haste than prudence. Hastily rather than prudently. More hastily than prudently.	More-hastily than more prudently.
62. The greatest } <i>possi-</i> As great as } <i>ble.</i> " " as he could,	ὡς or ὅτι with superlat.
As many as he possibly could.	As many as he could most (ὅσους ἠδύνατο πλείστους).
63. If any other man can do it, you can. If any man is temperate, it is you.	You, if any other man (εἴ τις καὶ ἄλλος), can do it. You, if any other man, are temperate.
64. I have injured you more than any other individual has.	I one man have injured you the most (πλείστα εἰς ἀνὴρ σε ἐβλαψα).
65. (§ 31.) To charge a man with a crime	To charge (ἐγκαλεῖν) a crime to a man.
66. (§ 35.) If it is agreeable to you. If you are willing.	If it is to you wishing it (εἴ σοι βουλομένῳ ἐστὶ).
67. And that too . . .	καὶ ταῦτα.
68. For the present at least. As far as they are concerned.	τό γε νῦν εἶναι. τὸ ἐπὶ τούτοις εἶναι.
69. (§ 36.) I offer myself to be interrogated.	I offer myself to interrogate.
70. (§ 37.) It was done that robbers might not commit depredations, &c.	It was done τοῦ μὴ ληστὰς κακουργεῖν, &c.
71. Nothing was done because he was not here.	Nothing was done διὰ τὸ ἐκεῖνον μὴ παρῆσθαι.

## ENGLISH.

## GREEK.

72. He said that *he* was in a hurry. He said to be in a hurry (*pron. omitted*).
73. (§ 40.) He is *evidently* hurt. He is evident (*δηλος*) being hurt.
- I am conscious of thinking so. I am conscious that I think so. } I am conscious (*σύννοια*) to myself *thinking so* (nom. or dat.)
74. I know } that I } I know }  
 —remember } have } —remember } having done  
 —rejoice } done it. } —rejoice } it (*part.*)  
 —am aware } } —am aware }
- I am ashamed } of } I am ashamed having done  
 I repent } having } it.  
 } done it. } It repenteth to-me having  
 } } done it.
- Know that you will be punished. Know about-to give punishment.
- I perceived *that he thought, &c.* I perceived him thinking, &c.
- He will not cease *to do* it. He will not cease *doing* it (*part.*)
75. He knew that the son he had begotten was mortal. He knew having begotten a mortal son.
76. (§ 41.) I did it *unconsciously*. I was concealed-from (*ἐλαθον*) myself, doing it (*nom.*)  
 I did it *unknown to myself*. }  
 I did it *without being seen, or discovered; secretly*. } I was concealed (*ἐλαθον*) doing it.  
 (or) I did it *being unobserved* (*λαθών*).
77. I arrived *first* (or *before them*). I having arrived *anticipated* them (*ἔφθην*, or *ἔφθην αὐτούς*).
- You cannot do it *too soon*. Doing it you will not anticipate (*οὐκ ἂν φθάσεις*).



## ENGLISH.

- Will you not do it *directly* ?
78. He held his tongue, *as supposing* that all knew.
79. (§ 43.) You act strangely *in giving* us, &c.
80. They pronounced her happy, &c. *in having such* children.  
They have arms *to defend* themselves with.
81. First of all (259).
82. (§ 44.) From *some* of the cities.
- Somewhere.*  
*Sometimes.*
83. I feel thankful to you *for coming*.
85. They destroyed *every* thing of value.
85. (§ 45.) Such a man as you.  
(Of) such a man as you are.  
For men like us . . .  
To make *astonishing* progress.  
*Surprisingly* miserable.

## GREEK.

- οὐκ ἂν φθάνοις ποιεῖν ;
- He held his tongue, as (ὥς) all men knowing it (*acc. or gen.*)
- You do a strange thing, *who* give us, &c.
- They pronounced her happy, &c. *what children she had.* (258. b).
- They have arms *with which they will defend* themselves.
- First among the (ἐν τοῖς πρῶτοις—πρώτῃ, πρώτοι, &c.)
- From the cities *there is which.*  
[‘which’ in same case as ‘cities.’]
- There is where.
- There is when.
- I know your gratitude, *for what* (ἅθ’ ὧν) you came.
- They destroyed *if* there was *anything* of value (εἴ τι, &c.)
- ὁ οἶος σὺν ἀνῆρ.
- οἶον σοῦ ἀνδρός, &c.
- τοῖς οἰοῖς (or εἰοῖς παρ) ἡμῖν.
- To advance θαυμαστον ὅσον.
- θαυμασίως ὡς ἀθλιος.

## ENGLISH.

## GREEK.

86. (§ 46.) There was  
nobody whom he  
did not answer.  
He answered every  
body.

*Nobody whom he did not  
answer.*

[‘nobody’ under the  
government of ‘an-  
swered :’ ὅστις, who.]

87. Especially.

Both otherwise and also  
(ἄλλως τε καί).

As fast as they could.

As they had speed.

88. (§ 47.) I am able.

οἷός τέ εἰμι.

It is possible.

οἷόν τέ ἐστί.

Are adapted for cut-  
ting.

Are such as to cut.

Am of a character  
to . . .

Am such as to . . .

89. Eighteen.

Twenty wanting two (283.  
d).

90. Far from it.

πολλοῦ δεῖν.

Am }  
Is } to be.

μέλλω } γενέσθαι (when ‘am  
μέλλει } to be’ = ‘am in-  
tended to be.’

91. (§ 48.) Be sure to be . . .

That (ὅπως) you shall be  
[‘see’ understood.]

Take care to do it.

Take care how (ὅπως) you  
shall do it.

92. (§ 49.) I fear that I shall.

I fear μή . . . (subj. or fut.  
indic.)

I fear that I shall not.

μή οὐ . . .

93. What prevents us  
from . . . ?

τί ἐμποδῶν μή οὐχί . . . ; with  
infin.

To prevent them from  
coming.

To prevent them μή ἔλθεῖν.

94. (§ 50.) I had a narrow  
escape from death.

I came παρὰ μικρόν to die.

I had a narrow escape.

I escaped by a little (παρ’  
ὀλίγον).

95. (§ 51.) Immediately on  
his arrival.

Immediately having ar-  
rived (εὐθὺς ἤκων).

ENGLISH.	GREEK.
As soon as we are born.	{ Immediately being born (εὐθὺς γεγόμενοι).
From our very birth.	
96. (§ 52) <i>What possesses you to do this?</i>	Having suffered what, do you do this? (τί παθών;)
<i>What induces you to do this?</i>	Having learnt what, do you do this? (τί μαθών;)
97. (319.) To be wholly wrapt up in this?	<i>πρὸς τούτῳ ὅλος εἶναι.</i>
98. { To be consistent with.	} <i>εἶναι πρὸς τινα.</i>
(1) { " " like.	
" " characteristic of.	
(2) { To be on a man's side.	
To make for a man.	
(3) { " be for a man's interest.	
" good for a man.	
99. By what conduct.	Doing what.
With what view.	Wishing what.
100. (§ 57.) He <i>went</i> and gave (when used contemptuously or indignantly).	He <i>φέρων</i> gave.

## QUESTIONS ON THE SYNTAX.

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OBS. Words in SMALL CAPITALS are to be translated into Greek.

§ 1.—1. What is the difference between the *imperf.* and the *aor.*? [The Aorist is used of *momentary* and *single* actions: the Imperfect of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the perf. formed by *inflexion*).] 3. Is the *aor.* ever used for the *perf.*? [Yes,\* when the connection of the past with the present is obvious from the context.] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you render *οἱ πράττοντες*? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]

§ 2.—7. Do proper names ever take the *artic.*? [Yes.] 8. When? [When they are the names of persons *well known*.] 9. When is a proper name generally *without* the *art.*? [When it is followed by a *description* which has the article.] 10. Is there an indef. *art.* in Greek? [No.] 11. By what pron. may 'a' sometimes be translated? [By *τίς*.] 12. When? [When we might substitute 'a certain' for 'a.'] 13. Which generally *has* the *art.*, the *subject* or the *predicate* (i. e. the *nom.* *before* or the *nom.* *after* the verb)? [The *subject*.]

§ 3.—14. YOUR SLAVE. [*ὁ σὸς δοῦλος*.] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's)]. 17. When an *adj.* *without the article* stands *before* the *art.* of the substantive, *from what* does it distinguish that substantive? [From *itself* under other circumstances.] 18. MY FATHER AND MY FRIEND'S. [*ὁ ἐμὸς πατήρ, καὶ ὁ τοῦ φίλου*.]

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\* And even for the pluperfect.

§ 4.—19. THE SON OF PHILIP. [ὁ Φιλίππου: υἱός, *son*, understood.] 20. INTO PHILIP'S COUNTRY. [εἰς τὴν Φιλίππου: χώραν, *country*, understood.] 21. How does it happen that the article often stands alone? [In consequence of the omission of a *noun* or *participle*.]

§ 5.—22. What is often equivalent to an adjective? [An adverb with the article.] 23. THE MEN OF OLD. [οἱ πάλαι, *the long ago men*.]

§ 6.—24. How did the Greeks express 'she has a very beautiful head?' [She has *the* head very beautiful.] 25. Distinguish between τὸ καλόν and τὰ καλὰ. [τὸ καλόν, is: '*the beautiful*,' '*the honorable*,' in the *abstract*; *beauty*. τὰ καλὰ, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.] 26. How is the first *pers. pl.* of the *subj.* often used? [In exhortations.] 27. What is '*not*' in an exhortation of this kind? [μή.] 28. How may the *infin.* become (virtually) a declinable substantive? [By being used with the article.] 29. Do *abstract nouns* and *names of materials* generally take the *art.*? [Yes.] 30. When does a noun (whether *sing.* or *plur.*) always take the *art.*? [When a *whole class*, or *any individual* of that class, is meant.]

§ 7.—31. ὁ μὲν—ὁ δέ: οἱ μὲν—οἱ δέ. [(*this—that*; *the one—the other*) (*these—those*; *some—others*.)] 32. How does ὁ δέ stand *once* in a narrative? [For *but* or *and he* or *it*: the article being here a *pronoun*.] 33. How καὶ ὅς? [For '*and he*;' but only when the reference is to a *person*.] 34. When is αὐτός *self*? [αὐτός is '*self*,' when it stands in the *nom.* *without a substantive*, or in *any case with one*.] 35. When is it *him*, *her*, *it*, &c.? [αὐτός is *him*, *her*, *it*, &c. in an oblique case without a substantive.] 36. When is αὐτός *same*? [ὁ αὐτός is '*the same*.'] 37. Does αὐτός standing alone in an oblique case, ever mean *self*? [Yes, when it is the *first word* of the sentence.]

§ 8.—38. Does a noun with οὗτος, ὅδε, ἐκεῖνος, take the *art.* or not? [Yes.] 39. Where does the *pron.* stand? [Either *before* the article, or *after* the noun.] 40. What does πᾶς in the *sing.* mean without the *art.*? ['*each*,' '*every*.']—what with the *art.*? ['*the whole*,' '*all*.']

§ 9.—41. In the reflexive pronouns (ἐμαντοῦ, &c.) is the αὐτός emphatic? [No.] 42. How must *thyself* (in *acc.*) be trans

lated when it is emphatic? [*αὐτός* must precede the pronoun, *αὐτόν σέ*, &c.] 43. How do you translate 'own' when it is emphatic? [By the genitive of the reflexive pronouns *ἑμαντοῦ*, *σεμαντοῦ*, *ἐαυτοῦ*.]—how *his*, *theirs*, &c.? [By the gen. of *αὐτός*.] 44. Does *ἐαυτοῦ* ever stand in a dependent sentence for the *nom.* of the principal one? [Yes.] 45. What pronouns are often used instead of a case of *ἐαυτοῦ*, to express, in a dependent clause, the subject of the principal sentence? [The simple *αὐτόν*, or *ἐ*, (*οὐ*, *οἷ*,—*σφεῖς*, *σφᾶς*, &c.)] 46. Is *οὐ* ever *simply reflexive* in Attic prose? [No.\*] 47. To what Attic prose-writer are the forms, *οὐ*, *ἐ* confined? [To Plato.]

§ 10.—48. How is the *neut. plur.* of an adjective, standing without a noun, generally translated into English? [By the singular.] 49. How is the *neut. art.* with a *gen. case*, used? [To denote any thing that *relates to*, or *proceeds from*, the thing in question.] 50. How are *neut. adjectives* often used? [*Adverbially*.] 51. When is the *neut. singular* generally used *adverbially*? [When the adj. is of the *comparative* degree.] 52. When the *neut. plur.*? [When the adjective is of the *superlative* degree.] 53. Does a predicative adjective ever *not agree* in gender with the substantive it refers to? [Yes; when the assertion is made of a class or general notion; not of a particular thing.] 54. In what gender do *πολύς* (*πλέον*, *πλείστος*) and *ἥμις* stand, when followed by a *gen.*? [In the gender of the *gen.* that follows them.]

§ 11.—55. In what number does the verb generally stand, when the *nom.* is a *neut. plur.*? [In the *singular*.] 56. What exception is there? [When *persons* or *living creatures* are spoken of.] 57. Mention some predicates with which the *copula* is very often omitted?

(*ἄξιος* and *χαλεπὸν*, *θέμις*, *ᾠρα*, *φροῦδος*, *ἀνάγκη*, *ῥᾶδιον*, and *δυνατός* (with its opposite word), and *ἐτοιμός*.)

§ 12.—58. Do the moods of the *aor.* refer to *past time*? [No.] 59. How do the moods of the *aor.* differ from the moods of the *present*? [The moods of the aorist express *momentary* actions;

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\* That is, *οὐ*, *ἐ*, &c. is not used by prose-writers in a principal sentence, to express the subject of such sentence: its place is in a dependent or accessory clause, to express the subject of the principal clause.

those of the present, *continued* ones.] 60. Does the *part.* of the *aor.* refer to *past* time? [Yes.] 61. Are the moods of the *aor.* rendered by the *pres.* in English? [Yes.] 62. When *μή* *forbids*, what moods does it take? [*μή* when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.] 63. What is the difference between *μή* with *imperat. pres.* and *μή* with the *subj. aor.*? [With the *subj. aor.* a *definite single act* is forbidden; with *imper. pres.* a *course of action*. The *imperat.*, therefore, often forbids a man to do *what he has already begun*.] 64. Of what tense is the *optative* the regular attendant? [*The optative is the regular attendant of the historical tenses.\**] 65. What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* an *historical tense* is used? [The *optative*.] 66. When do the particles and pronouns, which go with the *indicative* in *direct* narration, take the *optative*? [The particles and pronouns which go with the *indicative* in *direct*, take the *optative* in *oblique narration*.†]

§ 13.—67. How is an assertion modified by the use of *ἄν*, or in *Epic* poetry *κέ, κέν*. [*ἄν* gives an expression of *contingency* and *mere possibility* to the assertion.] 68. What is the principal use of *ἄν*? [The *principal* use of *ἄν* is in the *conclusion* of a hypothetical sentence.] 69. When *ἄν* stands in a sentence which is not *hypothetical*, to what does it often refer? [To an *implied condition*.] 70. What particles are formed by the addition of *ἄν* to *εἰ, ὅτε, ἐπειδή*? [*εἰάν, ἥν, ἄν, — ὅταν, ἐπειδάν*.] 71. How is *ἄν = εἰ ἄν* distinguished from the simple *ἄν*? [*ἄν = εἰάν, εἰ ἄν*, regularly begins the sentence.] 72. What are the *two* meanings of *εἰ*? [*εἰ* is '*if*;' but like our '*if*;' it is often used for '*whether*.']

### HYPOTHETICAL PROPOSITIONS.

73. 1) How is *possibility* without any expression of *uncertainty*, expressed? [*εἰ* with *indic.* in both clauses.‡]

\* Or: 'Historicum sequitur tempus modus optativus.'

† This is the *general* rule: but the *indicative* is frequently used in *oblique narration*.

‡ The consequent clause may have the *Imperative*.

74. 2) How is *uncertainty* with the prospect of *decision* expressed? [By *ἐάν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.\*]

75. 3) How is *uncertainty* expressed, when there is no such accessory notion (as the prospect of *decision*)? [By *εἰ* with the *optative* in the conditional clause, and *ἄν* with the *optative* in the consequent clause.]

76. 4) How is *impossibility*, or belief that the thing is *not so*, expressed? [*εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.]

77. When is the *imperfect* used in this form of proposition? [For *present* time, or when the time is quite *indefinite*.]

78. Can the *condition* refer to *past* time, the *consequence* to *present*? [Yes.]

79. Which clause has *ἄν*, the *conditional* or the *consequent* clause? [The consequent clause.]

§ 14.—80. To what is the *optat.* with *ἄν* equivalent? [The *optative* with *ἄν* is equivalent to our *may, might, would, should, &c.*]

81. By what may the *optat.* with *ἄν* often be translated? [The *optative* with *ἄν* is often translated by the *future*.]

82. What force does *ἄν* give to the *infin.* and *participle*? [The same force that it gives to the *optative*.]

83. To what then is an *infinitive* with *ἄν* nearly equivalent? [To an *infinitive future*.]

84. After what verbs is the *future* frequently so expressed? [After verbs of *hoping, thinking, trusting, praying, knowing, confessing, &c.*, when a *condition* is *expressed* or *implied*.]

§ 15.—85. What mood do the compounds of *ἄν*,† and *relatives* with *ἄν* regularly take? [The *subjunctive*.]

86. What changes take place, if *any*, when these compounds or relatives with *ἄν* come into connection with *past* time, or stand in *oblique* narration?

[They either remain unchanged, or the simple words—*εἰ, ὅτε, ἐπειδή*: *ὅς, ὅστις, ὅσος, &c.*—take their place with the *optative*.]

87. To what Latin tense does the *aor. subjunct.* answer, when it stands with the compounds of *ἄν*, or with *relatives* and *ἄν*? [To the Latin *future perfect, futurum exactum*.]

§ 16.—88. How is what often happened, in *past* time, expres-

\* The consequent clause may have the *Imperative*.

† That is, *ἄν, ὅταν, ἐπειδάν, &c.*



sed? \* [By the *optative*.] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut.* time? [The relatives with *ἄν* and compounds of *ἄν*.] 90. What force does *ἄν* thus give to *ὅς* and other relatives? [The force of our —*ever*, —*soever*.]

§ 17.—91. What mood is used in *doubting* questions? [The subjunctive.] 92. After what verbs is it sometimes thus used? [After *βούλει*; *θέλει*; *οὐκ ἔχω* or *οἶδα*, *ἀπορῶ*, *ἔρωτῶ*, *ζητῶ*.]

§ 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive*.] 94. What will stand in a *dependent* consequent clause for *ποιήσω*? [*ποιήσιν*.]—for *ποιῶμι ἄν*, *ἐποίουν ἄν*? [*ποιεῖν ἄν*.]—for *ποιήσαιμι ἄν*, *ἐποίησα ἄν*? [*ποιῆσαι ἄν*.]—for *πεποιήκοιμι ἄν*, *ἐπεποιήκειν ἄν*? [*πεποιηκέναι ἄν*.]

§ 19.—95. Does *οὐ* or *μή* deny independently and directly? [*οὐ*.] 96. When should *not* be translated by *μή*? [*Μή* is used in *prohibitions*; with *conditional* particles; and particles expressing *intention* or *purpose*.] 97. When do *ὅτε*, *όπότε*, take *μή*? [When 'when' implies a condition.] 98. Is *οὐ* or *μή* used after *ὅτι*, *ὥς*, *ἐπεί*, *ἐπειδή*? [*οὐ*.] 99. Is *οὐ* or *μή* used (*generally*) to express the opinions of *another* person in oblique narration? [*οὐ*.] 100. How should you determine whether *οὐδεῖς*, *οὐδέ*, &c. are to be used, or *μηδείς*, *μηδέ*? [Wherever 'not' would be translated by *μή*, we must use not *οὐδεῖς*, *οὐδέ*, &c., but *μηδείς*, *μηδέ*, &c.] 101. How must the *positive* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms.†]

§ 20.—102. Are the verbals in *τέος* *act.* or *pass.*? [*Passive*.] 103. What case of the *agent* do they govern? [The *dative*.] 104. What case of the object? [The same case as the verbs from which they come.] 105. To what are these verbals in *τέος* equivalent, when they stand in the *neut.* with the agent, in the

\* Hermann properly observes, that the *optat.* does not itself *express* the repetition of the *act*, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *other verb*, e. g. either a *frequentative* verb, or the *imperf.* or *pluperf.* tense (which both express *duration*), or by an *aorist* with *πολλάκις*, &c.

† Thus for *either*—or; *anywhere*, at any time, any thing, we must use *neither*—nor; *nowhere*; *never*; *nothing*, &c. Rule 110, as a general assertion, is absurd.

*dat.*, omitted? [To the participle in *dus* used in the same way.]

106. When may they be used in *agreement* with the object?

[When formed from transitive verbs.] 107. Express "you

SHOULD CULTIVATE VIRTUE," in two ways, with ἀσκητέος and ἀρε-

τής. [ἀσκητέον ἐστί σοι τὴν ἀρετήν, or ἀσκητέα ἐστί σοι ἡ ἀρετή.]

108. What peculiarities are there in Attic Greek with respect to

the use of these verbals? [The *neut. plur.* is used as well as the

*neut. sing.* The *agent* is sometimes put in the *accus.* as well as

the object.] 109. Render πιστέον ἐστὶν αὐτῷ, and πιστέον

ἐστὶν αὐτόν. [πιστέον ἐστὶν αὐτόν, we must persuade him.

πιστέον ἐστὶν αὐτῷ, we must obey him.]

§ 21.—110. What verbs govern two accusatives? [Verbs of *taking away from*, *teaching*, *concealing*, *asking*, *putting on or off*, take two accusatives.]

§ 22.—111. What case does the *acc.* after the *active* verb become, when the *act.* verb is turned into the *passive*? [The *nom.*]

112. When the *act.* verb governs two *accusatives*, may either of

them (and if so, which?) remain after the *pass.* verb? [The *acc.* of

the *person* becomes the *nom.*; that of the *thing* continues to be

the object of the *passive* verb, as in Latin.] 113. May the *dat.*

of the *act.* become the *nom.* of the *passive*? [Yes; sometimes.]

114. Will the *acc.* after the *act.* then remain as the *acc.* after the

*passive*? [Yes.] 115. Render (ἐγὼ) πεπίστευμαι τοῦτο. [I am

entrusted *with* this: or, I have had this entrusted to me.] 116.

Do *intrans.* verbs ever take an *acc.*? and, if so, when? [Intransi-

itive verbs take an *acc.* of a noun of *kindred meaning*; and some-

times of one that *restricts* the general notion of the verb to a par-

ticular instance.]

§ 23.—117. Does the *acc.* ever follow an *adj.*? [Yes.] 118.

What *prepos.* might be *supposed* omitted? [κατά, *as to*.] 119.

What *acc.* is sometimes found with verbs that do not properly

govern the *acc.*? [The *accus.* of the *neut. pronoun*.] 120. How

is the *duration of time* expressed? [By the *accusative*.] 121.

How is the *distance* of one place from another expressed? [By

the *accusative*.]

§ 24.—122. What case do *partitives*, &c. govern? [Partitives,

numerals, superlatives, &c. govern the *genitive*.] 123. What

case do adverbs of *time* and *place* govern? [The *genitive*.] 124.

What case expresses the *material* out of which a thing is made;

and such other *properties, circumstances, &c.* as we should express by '*of*'? [The genitive.] 125. Can '*once a day*' be translated literally? [No: it must be, '*once the day*.'] 126. How does the *gen.* stand after *possessive* pronouns? [In a kind of apposition to the personal pronoun implied.] 127. How does the *gen.* stand *alone*, or after *interjections*? [The *gen.* is used alone, or after interjections, as an *exclamation*.]

§ 25.—128. What case do verbal adjectives, in *υος*, &c., with a *trans.* meaning govern? [The genitive.] 129. What case do verbs relating to *plenty, want, value, &c.*, govern? [The genitive.] 130. What case do verbs relating to the *senses* govern? [The genitive.] 131. What exception is there? [Verbs that denote *sight*, which take the acc.] 132. By what *prepos.*, understood, might the *gen.* sometimes be supposed governed? [By *ἐνεκα*, on account of.] 133. After what verbs does the *gen.* frequently stand in this way? [After words compounded with a *privative*.]

§ 26.—134. Mention two large classes of verbs that govern the *gen.* [Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.* Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.]

§ 27.—135. What case does *καταγινώσκω* (*condemn*) take of the *charge* or *punishment*? and what case of the *person*? [*καταγινώσκω* has *accus.* of the *charge* or *punishment*; *gen.* of *person*.] 136. May we say, *τοῦτο κατηγορεῖται αὐτοῦ*, *this is laid to his charge*? [Yes.]

§ 28.—137. In what case does the *price* or *value* stand? [The *price* or *value* is put in the *genitive*.] 138. In what case is the thing for which we exchange another, put? [The thing for which we exchange another is put in the *genitive*.] 139. What case of a noun of *time* answers to *when*? and what to *since* or *within* what time? [The *gen.*] 140. In what case is the part by which a person is led, got hold of, &c., put? [The *gen.* expresses the part by which a person leads, takes, or gets hold of any thing.]

§ 29.—141. In what case is the thing with which another is compared, put when *ἢ*, *than*, is omitted? [In the *genitive*.] 142. How is '*greater than ever*' expressed? [By using *αὐτός* before

the *gen.* of the reflexive pronoun.] 143. How is 'too great' expressed? [*Too great*, &c. is expressed by the *comparative* with ἢ κατά before a *substantive*; ἢ ὥστε before a *verb* in the *infinitive*.]

144. STILL GREATER: MUCH GREATER? [ἐτι μείζων: πολλῷ μείζων.]

§ 30.—145. How are two comparatives, joined together by ἢ, to be translated? [By *more than*, or *rather than*, with the *positive*.] 146. By what words are superlatives strengthened? [By ὡς, ὅτι, ὅπως, ἤ, &c.] 147. What force have εἴ τις καὶ ἄλλος, si quis alius, and εἰς ἀνὴρ, unus omnium maxime? [The force of superlatives.] 148. What case do περιτιός, and adjectives in -πλάσιος, govern? [The *genitive*.]

§ 31.—149. What does the *dat.* express? [The person to or for whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together*, and those that express *likeness* or *identity*.] 151. In what case is the *instrument*, &c. put? [The *instrument*, the *manner*, and the *cause*, are put in the *dative*.] 152. In what case is the *definite time-when* put? [In the *dative*.] 153. Does the *dat.* ever express the *agent*? [Yes.] 154. After what words is this most common? [After the *perfect pass.* and *verbals* in τέος, τός.] 155. What case do verbs of *reproaching* take, besides a *dat.* of the *person*? [Verbs of *reproaching*, &c. take *acc.* of the *thing*, as well as *dat.* of *person*, especially when it is a *neut. pronoun*.]

§ 32.—156. What does the *middle voice* denote? [That the agent does the action *upon himself*; or *for his own advantage*; or that he *gets it done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [*Pres.*, *imperf.*, *perf.*, and *pluperf.* of the *passive form*; and the *futures* and *aorists mid.*] 158. Has the *aor. 1.* of the *pass.* form ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the middle form must be considered simply as deponents? [Middle forms, of which there is *no active*.] 160. Mention some *aor. 1. pass.* with *mid.* meaning. [κατεκλίθην (ἵ). ἀπηλλάγην, ἐπεραιώθην, ἐφοβήθην, ἐκοιμήθην, ἤσκηθην.] 161. Mention some *fut. 1. mid.* with *pass.* meaning. [ᾠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι.] 162. How is 'by,' to express the *agent* after the *pass. verb*, translated? [By ὑπό with *gen.*; also by παρά and πρός with *gen.*]

§ 34.—163. What signification does the *perf.* 2. (commonly called *perf. mid.*) prefer? [The *intrans.* signif.] 164. Has it ever the *pure reflexive* meaning of the middle? [No.]

§ 35.—165. What does the *fut.* 3. express? [A *future action continuing* in its effects.] 166. What notions does it express besides that of a *future action continuing in its effects*? [The *speedy completion* of an action, or the *certainty of its completion*.] 167. What verbs have the *fut.* 3. for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέκτεται.] 168. What answers to the *fut.* 3. in the *active* voice? [ἔσομαι with *perf. participle*.] 169. What is generally preferred to the *opt.* and *subj.* of the *perf.*; [The *perf. part.* with εἶην or ὦ.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a *present*: μέμνησο, &c.] 171. What does the 3 *pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done*, &c.] 172. How is a *wish* expressed in Greek? [εἶθε with the *optative*—the *optative* alone—or ὦρετο,\* εἰ, ε, alone, or with εἶθε, εἰ γάρ or ὥς, and followed by the *infinitive*.] 173. What *mood* and *tense* are used with εἶθε, if the wish *has not been*, and now *cannot be*, realized? [The *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past* or *present*.]

§ 36.—174. Mention a use of the *infinitive* that the Greek and English *have*, but the Latin *has not*. [It is used to express the *purpose*.] 175. What does the particle ὥστε express? [A *consequence*.] 176. How is *so—as* to be expressed? [So—as to; ὥστε with *infinitive*.] 177. How is *so—that* expressed? So—that; ὥστε with *infinitive* or *indicative*.]

§ 37.—178. What does the *inf.* with the *article* in the *gen.* express? [The *infinitive* with the *article* in the *gen.* sometimes denotes a *motive* or *purpose*.] 179. When the *inf.* has a *subject* of its own, in what case does it *regularly* stand? [In the *accusative*.] 180. What *prepos.* with the *inf.* is equivalent to a sentence introduced by *because*? [διὰ.] 181. When is the *subject* of the *infinitive* generally not expressed? [When the *subject* of the *infinitive* belongs to, and is expressed with, the former verb.]

182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause.*] 183. What is this construction called? [*Attraction.*]

§ 38.—184. May *attraction* take place when the *infin.* is introduced by the *art.* or *ὅσως*? [Yes.]

§ 39.—185. What kind of sentences may be translated into Greek by a *participle*? [Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.*] 186. How may the English *participial substantive*, under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may *the first* of two verbs connected by *and*, often be translated into Greek? [By a participle.]

§ 40.—188. What participle often expresses a *purpose*? [The participle of the *future* often expresses a *purpose.*] 189. Mention some verbs that take the participle where *we* should use the *infin.*, a *participial substantive*, or '*that.*' [Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where *we* should use the *infinitive* mood, the *participial substantive*, or '*that.*']

§ 41.—190. By what are *φθάνω*, *come*, or *get before*, and *λανθάνω*, *am concealed*, generally rendered? [By *adverbs.*] 191. Mention the adverbs and phrases by which *λανθάνω* may be rendered. [*Without knowing it; unconsciously, unknown to myself; without being observed; secretly; without being seen or discovered.*] 192. How may *λαθών* be rendered? [By *secretly, without being observed, seen, &c.*] 193. How *φθάσας* or *ἀνύσας*? [*Quickly; at once, immediately.*] 194. When *φθάνω* and *λανθάνω* are translated by adverbs, how must the participles with which they are connected, be translated? [By verbs.]

(*Genitive Absolute, &c.*)

§ 42.—195. Which case is put *absolutely* in Greek? [The *genitive.*] 196. What does the participle, put *absolutely*, express? [The *time*, or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if, &c.*] 197. In what case do the participles of imper-

sonal verbs stand *absolutely*? [In the *nominative*; of course without a noun, and in the neuter gender.] 198. When the *time* relates to a *person*, what construction is used instead of the *gen. absolute*? [*ἐπί* is then generally expressed.] 199. How is a *motive*, which is attributed to *another* person, generally expressed? [By the particle *ὡς* with the *gen.* or *acc. absolute*.]

(*The Relative.*)

§ 43.—200. What does the relative often introduce? [A *cause*, *ground*, *motive*, or *design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the relative clause.] 203. Where does the relat. clause often stand, when this is the case? [Before the principal clause.] 204. With what does the relative often agree in case? [With the antecedent in the principal clause.] 205. What is this called? [*Attraction of the Relative*.] 206. When the relative is *attracted*, where is the antecedent often placed? [In the relative clause, but in the case in which it would stand in the principal clause.]

§ 44.—207. In such a sentence as “the fear, *which* we call *bashfulness*,” should *which* agree with *fear* or with *bashfulness*? [With *bashfulness*.] 208. Explain *ἐστίν οἱ*. [It is equivalent to *ἐνίοι*, *some*, and may be declined throughout.] 209. What is the Greek for *sometimes*? [*ἐστίν ὅτε*.]—*somewhere*? [*ἐστίν ὅπου*.] 210. What is the English of *ἐφ’ ᾧ* or *ἐφ’ ᾧτε*? [*On condition that*.]—of *ἀνθ’ ὧν*? [*Because, for*.]—of *εἴ τις*? [*Whosoever*; *εἴ τι*, *whatsoever*.] 211. By what parts of the verb is *ἐφ’ ᾧ* or *ἐφ’ ᾧτε* followed? [By the *future indic.* or the *infin.*]

§ 45.—212. Give the English of *τοῦ οἴου σου ἀνδρός*. [*Of such a man as you*.] 213. How may this construction be explained? [*ἀνδρὸς τοιούτου, οἴος σὺ εἶ*.] 214. What words does *ὅσος* follow, when it has the meaning of *very*? [Such words as *θαννασιός*, *πλεῖστος*, *ἄφθονος*, &c.]

§ 46.—215. What is the construction of *οὐδεὶς ὅστις οὐ*?

[The declinable words are put under the immediate government of the verb.]

§ 47.—216. What tenses follow μέλλω in the *infin.*? [The *future*, *present*, or *aorist*.] 217. Which *infin.* is the *most common* after μέλλω, and which the *least*? [The *future infin.* is the *most*, the *aorist* the *least common*.]

§ 48.—218. What *mood* or *tense* follows ὅπως, when it relates to the future? [The *subj.* or the *future indic.*] 219. May it retain them in connection with past time? [Yes.] 220. Is the verb on which ὅπως &c. depends, ever omitted? [Yes: the construction is equivalent to an *energetic imperative*:—ὄρου or ὀρᾷς may be supplied.] 221. With what *mood* or *tense* is οὐ μή used? [With the *ful. indic.* or *aor. subj.*] 222. In what sense? [As an *emphatic prohibition* or *denial*.] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with ὅπως and οὐ μή? [The *subjunctive* of the *aor. 1. act.* and *mid.*] 224. Is this rule correct? [No.] 225. What is Buttmann's opinion? [That the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *ful. indic.* was used in preference to the *subj.* of the *aor. 1.*]

§ 49.—226. How is μή used after expressions of *fear*, &c.? [With the *subjunctive* or *indic.*] 227. When is the *indic.* with μή used in expressions of *fear*? [When the speaker wishes to intimate his conviction that the *thing feared*, &c. *has* or *will really* come to pass.] 228. How does it happen that μή οὐ sometimes stands with a verb in the *subjunctive*, but *without* a preceding verb? [The notion of *fear* is often omitted before μή οὐ, the verb being then generally in the *subj.*] 229. After what kind of expressions is μή οὐ used with the *infin.*? [After many *negative expressions*.]\* 230. Is it ever used with the *participle* or *infin.*? and, if so, when? [μή οὐ is sometimes used with the *participle* and with ὥστε and *infin.*, after *negative expressions*.]

§ 50.—231. When is μή used with *relative sentences*, *participles*, *adjectives*, &c.? [Whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned person* or *thing*.] 232. Does the *infin.* generally take μή or οὐ? [μή.] 233. When does it take οὐ? [When *opinions* or *assertions* of *another person* are stated in *sermons* ob-

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\* See 293. (1) (2) (3).



*liguo.*] 234. When should μή follow ὥστε? and when οὐ? [With ὥστε, the infinitive takes μή, the indicative οὐ.]

§ 51.—235. What case do some adverbs govern? [The same case as the adjectives from which they are derived.] 236. How is ὥς sometimes used? [As a preposition = πρὸς.] 237. When only can ὥς be used as a prepos.? [It is only joined to persons.] 238. What mood do ἄρχι, μέχρι, ἕως, ἕστε take? [The subj. or opt. when there is any uncertainty; the indic. when not.] 239. Does πρὶν ἂν ἔλθω relate to the past or the future? [To the future.] 240. How is 'before I came' expressed? [πρὶν ἢ ἔλθεῖν ἐμέ: πρὶν ἔλθεῖν ἐμέ: or πρὶν ἢ ἔλθον ἐγώ.] 241. Is ἦ ever omitted before the infin. after πρὶν? [Yes; in Attic Greek nearly always.]

§ 52.—242. In what kind of questions is ἄρα generally used? [In questions that imply something of uncertainty, doubt, or surprise.] 243. What interrog. particles expect the answer 'Yes'? [The answer 'Yes' is expected by,—ἄρ' οὐ; ἦ γάρ; οὐ; οὐκον; ἄλλο τι ἦ;] 244. What expect the answer 'No'? [The answer 'No' is expected by,—ἄρα μή; ἦ ποῦ; num forte? μή or μῶν;] 245. What particles give an ironical force to οὐ? [δὴ, δὴ ποῦ.] 246. Does οὐ expect 'yes' or 'no' for answer? [οὐ expects yes; μή, no.] 247. In what kind of questions are εἰτα, ἔπειτα used? [Such as express astonishment and displeasure.] 248. What words are used as a simple interrog. particle? [ἄλλο τι ἦ.] 249. Render τί παθών;—τί μαθών; [τί παθών; what possesses you to . . . &c.?—τί μαθών; what induces you to . . . &c.?

§ 53.—250. What are the proper forms of pronouns and adverbs for indirect questions? [Those which are formed from the direct interrogatives by the prefixed relative syllable ὅ—.] 251. Are the simple interrogatives ever used in indirect questions? [Yes.] 252. Are the relatives ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the question, what forms does he use? [The forms beginning with ὅ—.] 254. When the pron. or noun is the acc. after one verb, and the nom. before the next, which case is generally omitted? [The nominative.]

§ 54.—255. By what particles are direct double questions asked? [By πότερον, or πότερα,—ἦ, less commonly by ἄρα—ἦ.]

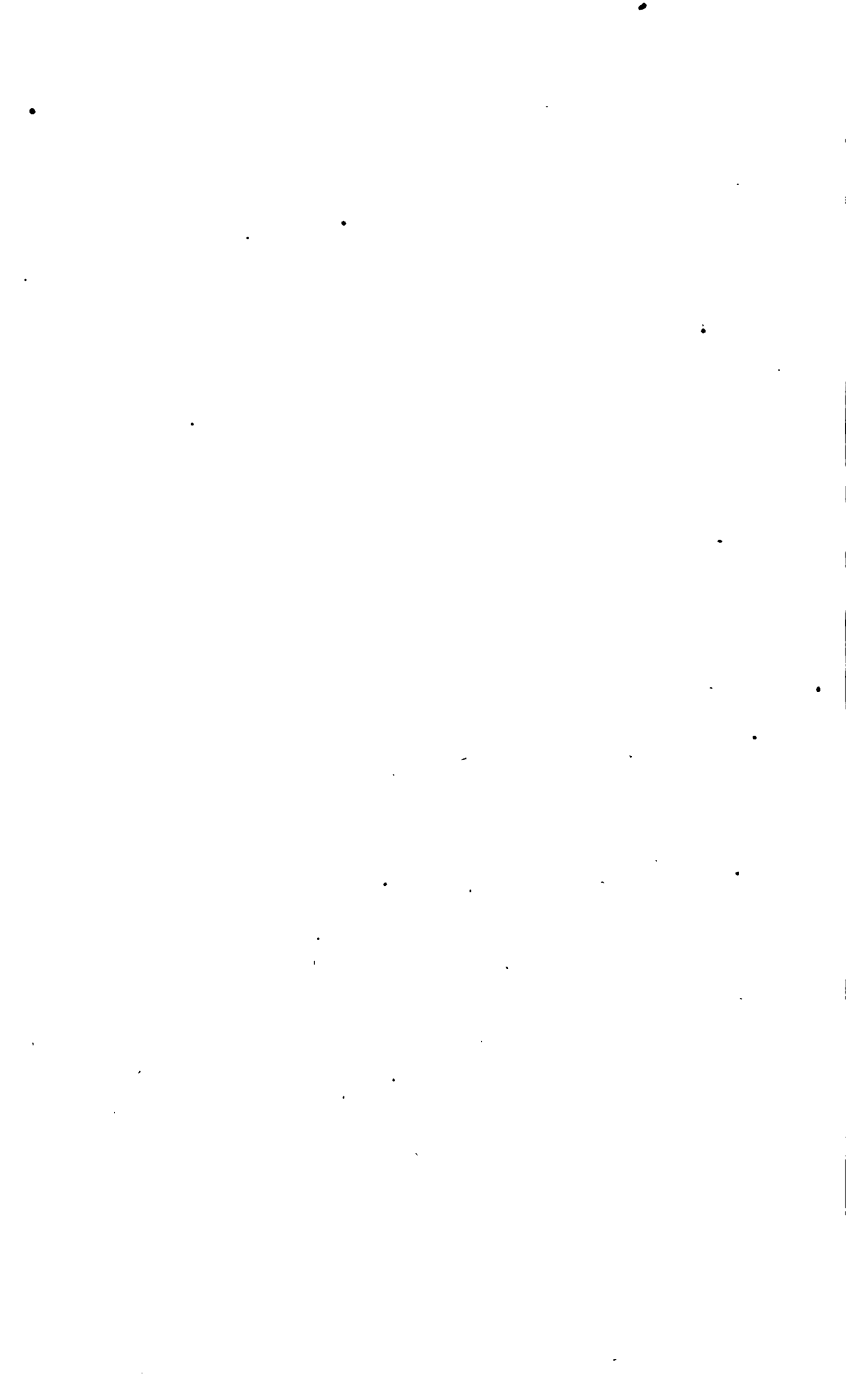
256. By what particles are *indirect* double questions asked? [εἴτε—εἴτε, εἰ—ἤ, πότερον—ἤ.]

§ 55.—257. After what verbs is εἰ used for ὅτι, *that*? [After θαυμάζω, and some other verbs expressive of *feelings*.] 258. After what verbs has εἰ the force of *whether*? [After verbs of *seeing, knowing, considering, asking, saying, trying, &c.*] 259. When is εἰάν used in this way? [When the question relates to an *expected case that remains to be proved*.]

§ 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle*, or using it in an *oblique case*.] 261. What clause may thus be got rid of? [A relative clause attached to an interrogative *onè*.]

§ 57.—262. What is ἤ μήν? [A solemn form of *asseveration*.] 263. When is the propos. σύν omitted? [Before αἰνῶ, αἰνῇ, &c. which then=*together with, with*.] 264. How is ἀμφοτέρων used? [ἀμφοτέρων is used *adverbially*, or *elliptically*, by the poets, for *both; as well—as, &c.*] 265. How ἀμφοτέρω? [In reference to *two words*, without being made to conform to them in case.] 266. What force has καί, when it refers to ἄλλος? [The force of *especially, in particular*.] 267. Explain the use of the *part. fut.* with ἔρχεσθαι, &c. [ἐρχεσθαι, ἵεναι, with *part. fut.*, is, *to be going to, or on the point of*.] 268. How is ἔχω sometimes used with a *past partic.*? [As an emphatic *circumlocution*.] 269. How is it used with ληρεῖν, &c.? [ἔχω with the *second pers.* of ληρεῖν, παίζειν, φλυᾶρεῖν, &c. is used to make a *good-humoured observation*.] 270. How is φέρων used in some expressions? [φέρων appears *redundant* in some expressions, but denotes a *vehemence of purpose, not altogether free from blame*.]

§ 58.—271. To what is δίκαιός εἰμι equivalent? [To δίκαιόν ἐστιν, ἐμέ, &c.] 272. How is ὅσον used? [ὅσον is used *elliptically* with the *infm.*] 273. What words are followed by ἤ? [Words that *imply* a comparison: e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεῖν, πρὶν.] 274. After what phrases is a tense of ποιεῖν omitted? [After οὐδὲν ἄλλο ἢ—, ἄλλο τι ἢ—; τί ἄλλο ἢ—; &c.] 275. By what are a person's *quoted words* introduced? [By ὅτι.] 276. How is the *aor.* used with τί οὐ? [For the *present*.]



# INDEX I.

☐ Oss. Look under 'am' for *adjectives, phrases, &c.* with *to be*.

F. M. = future middle.

(†) implies, that the pupil is to ask himself how the word is conjugated or declined.

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—— (after *talk*, *fear*, *contend*), *περί* (dat.), sometimes *ἀμφί* (dat.), 283\*.

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**Birth**, *γένος, τό*, 150.  
**Black**, *μεῖλας*, 87.  
**Blame**, *μέμφομαι, dat., ἐγκαλέω, dat.* 183.  
**Body**, *σῶμα*, 138.  
**Boldly**, *θαράδων, part.* 331.  
**Both**, *ἄμφω, ἀμφοτέρως*. See 28.  
**Both—and**, *καί—καί*, or *τέ—καί*, 112.  
**Both in other respects—and also**, *ἄλλως τε καί*, 278.  
**Boy**, *παῖς*, 15.  
**Brave**, *ἀνδρείος*, 175.  
——a danger, *κινδυνεύειν κίνδυνον*, 131. *d*.  
**Bread**, *ἄρτος*, 299.  
**Break**, *ἄγνυμι, κατάγνυμι* (?), 193.  
——(a law), *παραβαίνω*, 228.  
**Breast**, *στένον*, 193.  
**Bring**, *ἄγω*, 341.  
——assistance to, *ἐπικουρέω, dat.* also *acc.* of the thing, 239.  
——forth, *τίκτω*, (?), 15.  
——up, *τρέφω*, 190.—*παιδεύω*, 214.  
*τρέφω* relates to *physical*, *παιδεύω* to *moral* education: i. e. *τρέφω*

† How to translate 'before' by *φθάνω*, see 242, *d*.

- to the *body*, παιδεύω  
to the *mind*.  
— bad news, νεώτερόν τι  
ἀγγέλλειν, 318. *g*.  
Brother, ἀδελφός, 20.  
Burn out, ἐκκαίω, 341. καύσω,  
&c.—ἐκαύθην.  
But, δέ—(a μέν should be in  
the former clause), 38,  
note h.  
— for, εἰ μὴ διά, with *acc*.  
125.  
Buy, ἀγοράζω, 163.  
By { ὑπό, with *gen.* of  
agent, 326.  
πρός, after *to be prais-*  
*ed or blamed by*.  
— (= close by), πρὸς, 319.  
— (= cause), ὑπό, *gen.* and  
after passive verb, 326.  
— Jupiter, &c. νῆ Δία, νῆ  
τὸν Δία, 341.  
— the hands of, ὑπό, *gen.*  
326.  
— the father's side, πρὸς  
πατρός, 319.  
— fives, &c., ἀνὰ πέντε, 259.  
— what conduct? τί ἂν  
ποιοῦντες; 340. *a*.  
— compulsion, ὑπ' ἀνάγκης,  
326.

## C.

- Calculate, λογίζεσθαι πρὸς  
ἑαυτὸν, 319.  
Calumniously: to speak—  
of, λοιδοροῦμαι, *dat.* 183.  
Can, δύναμαι (*possum*), 87.  
— οἷος τι εἶμι (*queo*), 283.

The former relates to  
*power*, the latter to *con-*  
*dition* or *qualification*.

Aug. of δύναμαι?

Can; that can be }  
taught, }  
Capable of being } διδακτός.  
taught, }

Care for, κήδομαι (*gen.*), 156.

Carefully provide for, ἐχεσ-  
θαι, *gen.* 149. *d*.

Cares, φροντίδες, 150.

Carry a man over, πειραῖον,  
188 (1).

Catch (in commission of a  
crime), ὑλίσκομαι (?), 73,  
note s.

Cause, αἴτιον, 100.

— to be set before me,  
πιρααίθεμαι, 188.

Cavalry, ἵππεις (*pl.* of ἵπ-  
πεύς), 96.

Cease, παύομαι of what *may*  
be only a *temporary*,  
λήγω of a *final* cessation,  
at least for the time. λήγω  
*terminates* the action;  
παύομαι breaks its *con-*  
*tinuity*, but *may*, or *may*  
*not*, terminate it. They  
govern *gen.*, 154. 188 (1).  
παύομαι with *partic.* 239.

Certain (a), τίς, 12. *d*.

Character: of a—to, εἶναι  
οἷος (*infin.*), 283.

Charge (enemy), ἐλάνυμι εἰς,  
sometimes ἐπί, 96.

— with, ἐγκαλέω, *dat.*  
of pers. *acc.* of thing, 183.

- Charge, *κατηγορέω*, 1 *gen.* 156.  
 —: prosecute on a—, *διώκειν*, *gen.* of crime, 35.  
 —: am tried on a—, *φεύγειν*, *gen.* of crime, 35.  
 Chase, *θίρα*, 154.  
 Chastise, *κολάζω*, F. M., 121.  
 Chatter, *λαλέω*, 288.  
 Child, *παιδίον*, 150.  
 Childless, *ἄπαις*, 150.  
 Choose, *αἰρέσθαι* (?), 190. a.  
 —: what I choose to do, *ἃ δοκεῖ (μοι)*, 96. See Diff. 33.  
 Citizen, *πολίτης* (τ). 8.  
 City, *πόλις*, ἡ. 8.—*ἄστυ*, τό. 24. *Ἄστυ* refers to the *site* or *buildings*: *πόλις* to the *citizens*. Hence *ἄστυ* never means 'state,' as *πόλις* so often does. The *ἄστυ* was often an *old* or *sacred* part of a *πόλις*.  
 Clever, *σοφός*, 20. *δεινός*, 214.  
 Cleverness, *σοφία*, 24.  
 Cling to, *ἔχουσθαι*, *gen.* 149. d.  
 Close by, *ἐπὶ*, *dat.* 288. *πρός*, 319.  
 Collect, *ἀθροίζω*, 175.  
 Combat, a disorder, *ἐπικουρεῖν νόσον*, 239.  
 Come, *εἰρχομαι* (?), 112, note b.  
 —: am,— *ἵκω*, *perf.* meaning, 206.  
 — (— be present to assist), *παρεῖναι*, 92.  
 Come for this (to effect it), *ἔλθεῖν ἐπὶ τοιῷτο*.  
 — (to fetch it), *ἔλθεῖν ἐπὶ τοῦτο*.  
 — off, *ἀπαλλάττω* (*ἐκ* or *ἀπό*), 154.  
 Come on or up, *πρόσεμι*, 175.  
 — next to, *ἔχουσθαι*, *gen.*  
 —: said that he would—, *ἔφη ἥξειν*, 91. b, or *εἶπεν ὅτι ἥξει*, 205. e.  
 Command (an army), *στρατηγέω*, 52.  
 Commence a war, *ἄρασθαι πόλεμον πρὸς*, *acc.* 188.  
 Commit, *ἐπιτρέπω*, *dat.* 132.  
 — a sin, *ἁμαρτάνω* (?) (*εἰς* or *περί*, with *acc.*), 154.  
 — an injury, *ἀδικεῖν ἀδικίαν*, 138.  
 Company, *ὁμιλία*, 112.  
 —: keep—, *ὁμιλέω*, *dat.*  
 Complaint (a), *ἀσθένεια* (= a *weakness*, an *infirmity*), 319.  
 Concerned, as far as this is, — as far as at least as this is. } *τούτου γε ἕνεκα*, 250.  
 Condemn, *καταγιγνώσκω* (?), 156, obs.  
 Condition: on—, *ἐφ' ᾧ* or *ὥστε*, 267.  
 Confer benefits on, *εἰς προμήν*, *acc.* 35.

Confess, *ὁμολογέω*, 190.

Confide to, *ἐπιτρέπω*, 132.

Conquer, *νικάω* (*vincere*; gain a victory over enemies;) *περιγίγνεσθαι* (?), *overcome* (*gen.*) *ἐν* 'In' omitted after conquer when it stands before 'battle.'

Consider, *σκοπέω* (of carefully examining and reflecting on a point, 100.—*φροντίζω* (of anxious consideration), 288. — with oneself, *παρ' εαυτὸν* (*σκοπεῖν οὐ σκέπτεσθαι*), 319.

Considerable, *συχρός*, 163.

Consideration, *ἀξίωμα*, 144.

Constitution, *πολιτεία*, 206.

Consult, *βουλευέιν*, 190.

— together, *βουλευέσθαι*, 190.

Consume, *ἀναλίσκω* (?), 235.

Contemporary with, to be. See 183. 182. *a*.

Contend with, *ἐρίζω*, *dat.* 183.

Contention, *ἔρις*, *ιδος*, 183.

Continuous, *συχρός*, 163.

Contrary to, *παρά* (*acc.*) 299.

Contrivance, *τέχνη*, 214.

Corn, *σῖτος*, 259.

Corpse, *νεκρός*, 150.

Country, *χώρα* (*a country*), 24.—*πατρίς* (*native country or native city*), 228.

Orocodile, *κροκόδειλος*, 28.

Cross (*a river*), *περαινοῦσθαι*, with *aor. pass.* 188 (1).

Crowded, *δασύνω*, 150.

Crown, *στέφανος*, 144.

Cry, *κλαίω* (?), 150. *δακρύω*, 283\*.

Cultivate, *ἀσκέω*, 121. *Aor. mid.* ? 190. *d.*

Custom: according to—, *κατὰ τὸ*  
—: as his *εἰωθός*, 52.  
was,

Cut, *τέμνω* (?), 46.

— out, *ἐκκόπτω*, 132.

— to pieces, *κατακόπτω*, 132.

Cyrus, *Κῦρος*, 24.

## D.

Damage: to inflict the most, *πλεῖστα κακουργεῖν* (*accusative*.)

Damsel, *κόρη*, 15.

Dance, *χορεύω*, 168\*.

Danger, *κίνδυνος*, 132.

— (to brave, incur, expose oneself to a), *κινδυνεύειν κίνδυνον*.

Dare, *τολμάω*, 239.

Daughter, *θυγάτηρ* (?), 20.

Dead, *νεκρός*, 150.

Death, *θάνατος*, 41.

Deceive, *ἀπατάω*, *ἐξαπατάω*, 41.

Decide, *κρίνω* (?), 92.

Defend, *ἀμύνειν* with *dat.* only, 222.

Deliberate, *βουλευέσθαι παρ'*, *gen.* 190.

Delight, *τίρω*, 41.

Deny, *ἀρνόμαι*, 293.

Depends on you, *ἐν σοὶ ἔστι*, 259.

Deprive of, *ἀποστερέω*, 125. *στερέω*, 168\*.

Desire, *ἐπιθυμέω*, *gen. ἐπιθυμία*, 156.

Desist from, *λήγω*, *gen.* 154.

Despicable, *φάυλος*, 144.

Despise, *ὀλιγορέω*, *gen. καταφρονέω*, *gen.* 156.

Destroy, *διαφθείρω* (?), 92. *ἀπόλλυμι* (?), 193.

Determined (when or though we have, &c.), *δόξαν ἡμῖν*, 249. c.

Die, *θνήσκω*, *ἀποθνήσκω* (?), 125.

Differ, *διαφέρω* (?), *gen.* 154.

Difficult, *χαλεπός*, 65, 214.

Dine, *δειπνέω*, 288.

Dining-room, *ἀνώγειον*, τό, 96.

Directly, *εὐθύς*, 309.

——, *by* *φθάνω*, 240.

—— to, *εὐθύ* (*gen.*), 309.

Disappear: to make to—, *ἀφανίζω*, 306.

Disappeared, *φροῦδος*, 65.

Disbelieve, *ἀπιστέω*, *dat.* 132.

Disease, *νόσος*, ἡ, 154.

Disgraceful, *αἰσχρός*, 35.

Dishonour, *ἀτιμάζω*, 319.

Disobey, *ἀπιστέω*, *dat.* 132.

Disposition, *ἦθος*, τό, 138. *τρόπος*, 150.

Dispute with, *ἐρίζω*, *dat.* 183.

Do, & *πράττειν* (= *agere* and *gerere*) denotes gen-

erally the exertion of power upon an object: to *do*; to *employ oneself about something already existing*; hence, to *manage* or *administer* any thing; to *conduct a business*. Hence used with *general* notions, as *οὐδέν*, *μηδέν*, and with *adverbs*, *εὖ*, &c.—*ποιεῖν* (*facere*), to *make*, to *prepare*, &c.: also 'do' generally, when the object is a neuter pronoun, as *ἡ* 'what must I do?'—*πράττειν* denotes *activity* generally; *ποιεῖν*, *productive activity*.

Do the greatest injury, *τὰ μέγιστα βλάπτειν* (*acc.*)

—: to *be doing well* or *ill*, *εὖ* or *κακῶς πράττειν*.

— any thing whatever for the sake of gain, *ἀπὸ παντὸς κερδαίνειν*, 283.

— evil towards, *κακουργέω*, 222.

— good to, *εὖ ποιεῖν*, *acc.* 35.

— harm to, *κακουργέω*, 222.

— injustice to, *ἀδικέω*, 138.

— kind offices to, *εὖ ποιεῖν*, *acc.* 35.

— nothing but, *οὐδὲν ἄλλο ἢ* (*ποιεῖν* often omitted), 356. e.

— service to, *ὠφελέω*, 82.

— with (a thing), *χράσθαι*, *dat.* (contraction?) 138.

Dog, *κύων* (?), 41.

Doors: in—, *ἐνδον*, 125.

Down, *κάτω*, 28.

— from, *κατά* (*gen.*), 274.

Downwards, *κάτω*, 28.

Drachma, *δραχμή*, 163.

Draw up (of an army), *τάσσω*, 96.

—, = arrange, *κοσμέω*, 206.

Drawn up four deep, *ἐπὶ τετάρων τετάχθαι*, 288.

Drink, *πίνω* (?), 144.

During the disease, *κατὰ τὴν νόσον*, 274.

Dwell, *οἰκέω*, 274.

### E.

Each, *πᾶς*, 46.

Eagle, *ἀετός*, 36.

Ear, *οὖς*, *ὠτός*, *τό*, 20.

Early in the morning, *πρωί*, 193.

Easy, *ῥάδιος*. See 65.

Eat, *ἐσθίω* (?), 144.

Educate, *παιδεύω*, 214.

Egg, *ὠόν*, 15.

Elect — choose, *αἰρεῖσθαι* (?), (*ἀντί*), 190. *a.*

Elephant, *ἐλέφας*, *ντος*, *ῆ*, 35.

Empty, *μάταιος*, 206.

Enact laws: when *θεῖναι νόμους*? when *θέσθαι*? See 188.

Endeavour, *πειράομαι*, 121, 206.

Endure, *ἀνέχομαι* (?), 214.

Enemy, (the), *οἱ πολέμοι*, 46.

Engage in a war, *ἀρᾶσθαι πόλεμον πρὸς*, *acc.* 188.

Enjoy, *ἀπολαύω* (*genitive*), 259.

Enough: to be —, *ἀρκεῖν*, 175.

—: more than enough, *περιστὰ τῶν ἀρκούντων*, 174. *f.*

—, *τὰ ἀρκούντα*, (*i. e.* things that suffice).

Entrust, *ἐπιτρέπω*, *πιστεύω*, 132.

— to, *ἐπιτρέπω*, (lays more stress on the *entire giving up* of the thing in question, so that it is now quite in the other person's hands). — *πιστεύω* (gives more prominence to the fact that I put *sufficient confidence* in the other person to entrust the thing in question to him), 132.

Envy, *φθόνος*: (*v.*) *φθονέω*, *dat.* 183.

Equestrian exercises, *τὰ ἵππικὰ*, 163.

Equivalent to, *ἀντί*, *adv.*

Err, *ἀμαρτάνω* (?), 154.

Escape from, *φεύγω*, *acc.* 87.

Especially, *ἄλλως τε καί*, 278.

—: and—, *καί*, *referring to ἄλλος*, 346.

Even, *καί*, 82.

Ever, *ποτέ*, 87. *ἀρχήν* or *τὴν ἀρχήν*, 132.

Every, *πᾶς*, 46.

Every body, *πᾶς τις*, 52. (οὐ-  
δείς ὅστις οὐ, 277.)

— day, *ἄνα πᾶσαν*, *ἡμέ-  
ραν*, 259.

— five years, *διὰ πέντε  
εἰσῶν*, 269.

Evidently. See 239.

Evil-doer, *κακοῦργος*, 222.

Evils (= *bad* things), *κακά*,  
20.

Exact (payment), *πράττεσ-  
θαι*, 163.

Examine (a question, &c.),  
*σκοπέω*, 100.

Except, *πλὴν* (*gen.*)

— if, *πλὴν εἰ*, 309.

Excessive, *ὁ ἄγαν* (*adv.* with  
*art.*), 228.

Excessively, *ἄγαν*, 228.

Exclude from, *εἴργω*, 154.

Exercise, *ἀσκέω*, 121.

Existing things, *τὰ ὄντα*, 65.

Expediency, *τὸ συμφέρον*,  
228.

Expedient, 228. Vide *It is*.

Expedition (to go on an),  
*στρατεύω*, 65.

Expose myself to a danger,  
*κινδυνεύειν κίνδυνον*, 132.

External (things), *τὰ ἔξω*,  
125.

Extremely (like). See 87.

Eye, *ὄφθαλμός*, 132.

## F.

Faith, *πίστις*, *ἡ*, 132.

Faithful, *πιστός*, 87.

Fall, *πίπτω*, (?), 293.

— in with, *ἐντυγχάνω*, (?),  
*dat.* 183.

Fall into a person's power,  
*γίγνεσθαι ἐπὶ τινι*, 293.

Family, *γένος*, *τό*, 150.

Far, far on, *πόρρω*: = *much*,  
*πολύ*, 144.

— from it, *πολλοῦ δεῖν*, 283\*.

Fast, *ταχύς*, 35.

Father, *πατήρ*, (?), 20.

Fault: to find— with, *ἐπιτι-  
μᾶω*, *dat.* 183.

Fear, *φοβέομαι*, (*fut. mid.*  
and *pass.*: *aor. pass.*), 41.

— *δεῖδω* (of a *lasting* ap-  
prehension or dread), 293\*.

— (*subst.*) *φόβος*.

— *δέος*, *τό*, 326.

Feasible, *ἀνυστός*, 175.

Feel grateful or thankful,  
*χαρὶν εἰδέναι*, † *gen.* of  
thing, 222.

— pain, *ἀλγέω*, 20.

— sure, *πέποιθα* (*πείθω*),  
120.

Fetch (of thing sold), *εὐρίσκω*  
(?), 87.

Fight, *μάχομαι* (?), 73.

— against, *πρὸς τινά*, 319.

— on horseback, *ἄφ' ἵπ-  
πων*, 243.

— with, *μάχομαι* † *dat.*  
183.

Find, *εὐρίσκω*, 87; to be  
*found* guilty, *ἀλῶναι*, with  
*gen.* 73.

† For conjug. of *εἰδέναι*, see p. 36, note 9.

‡ For conjug. see 73.



Find a man at home, *ἔνδον καταλαβεῖν*, 125.

— fault with, *ἰπιτιμάω*, *dat.* 183.

— out, *εὐρίσκειν* (?).

Fire, *πῦρ τό*, 41.

First (the—of all), *ἐν τοῖς πρώτοις*. See 259.

Fit to govern, *ἀρχικός*, *gen.*

Five-and-five, *ἀνὰ πέντε*.

Fix, *πήγνυμι*, 193.

—: am fixed, *πέπηγα*, *perf.* 2.

Flatter, *κολακεύω*, 87.

Flatterer, *κόλαξ*, 87.

Flesh, *κρέας, τό*, (G. *αος, ως*), 144.

Flog, *μαστιγῶω*, 235.

Flow, *ρέω* (?), 132.

— with a full or strong stream. See 132.

Fly from, *φεύγω*, 35.

— for refuge, *καταφεύγω*, 41.

— to the assistance of, *βοηθῶω, dat.* 121.

Follow, *ἕπομαι, dat.* 183.

Folly, *μωρία*, 156.

Fond of honour, *φιλότιμος*, 214.

— gain, *φιλοκερδής*, 319.

Food (for man), *σῖτος*, 259.

Foot, *πούς, ποδός, ὁ*, 20.

For (= in behalf of), *πρό*, 243.

For, *γάρ*, 41; for one's interest, 319.

— such a man as me at

least, *οὔ γε ἐμοί*, 279, note t.

For the sake of, *ἐνεκα gen.* 214. *χάριν gen.* 250.

Formy sake, *χάριν ἐμήν*, 250.

— praise, *ἐπ' ἐπαίνω*, 288.

— the present at least, *τό γε νῦν εἶναι*, 206.

— this cause or reason, *ἐκ ταύτης τῆς αἰτίας, ἐκ τοῦ του*, 224.

— your years, *πρὸς τὰ ἔτη*, 175.

— a long time, *gen. χρόνον συγχοῦ, πολλῶν ἡμερῶν*, 162\*. e.

Force, *κράτος, τό*, 41.

Forefather, *προγόνο*s, 156.

Foresee, *προγινώσκειν*. See 235.

Forget, *ἐπιλανθάνομαι*, (?) *gen.* 156.

Form an alliance, *σύμμαχον ποιῆσθαι τινα*, 188 (2).

Former, *ὁ πρὶν*, 156 (27).

Formerly, *πάλαι*, 28.

Forth from, *ἐκ, ἐξ, gen.*

Fortify, *τειχιζῶ*, 222.

Fortune, *τύχη*, 92.

Forwardness, *τὸ πρόθυμον, adj.* 60.

Fountain, *πηγή*, 132.

Fourth, *τέταρτος*, 52.

Fowl. See 15, note g.

Free, *ἐλεύθερος*, 150.

— from, *ἀπαλλάττω, gen.* 154.

Freedom, *ἐλευθερία*, 150.

Frequently, *πολλάκις*, 8.

Friend, φίλος, 20.  
 From (after *receive*, *learn*,  
*bring*, *come*), παρά, 299.  
 υπό (*gen.*), 326.  
 — (after *hear*,) πρός  
 (*gen.*), 319.  
 — our very birth, εὐθὺς  
 γερόμενοι, 309.  
 — fear, ὑπὸ δέους, 326.  
 — (of *cause*), sign of *dat.*  
 Front, ὁ πρόσθεν, 283\*.  
 Full of, μεστός, 150.  
 Full speed (at), ἀνὰ κράτος,  
 41.  
 Future (the), τὸ μέλλον, 235.

## G.

Gain, κερδαίνω, κέρδος, τό,  
 283\*.  
 Gate, πύλη, 193.  
 General, στρατηγός, 52.  
 Gentle, πρᾶος (?) 138.  
 Geometer, γεωμέτρης, ου, 24.  
 Get, κτάσμαι (of what will  
 be retained as a *possession*), 87.—τυγχάνειν with  
*gen.* (of what is obtained  
*accidentally*, by *good*  
*luck*, &c.) 183, note b.—  
 εὐρίσκεισθαι (to get possession  
 of an object *sought*  
 for).  
 — τυγχάνω, *gen.* 183, note  
 b. εὐρίσκομαι, 188.  
 — hold of, κρατέω, 163.  
 — off, ἀπαλλάττω ἐκ or ἀπό,  
 154.  
 Get (teeth, &c.) φύνω, 214.  
 — taught, διδάσκομαι, 188.

Get the better of, περιγίγνομαι  
 (*gen.*), 87. περιίεμι (*gen.*),  
 156.  
 Gift, δῶρον, 175.  
 Give, δίδωμι, 41.  
 — one trouble; πόνον or  
 πράγματα παρέχειν, 214.  
 — orders, ἐπιτάττω, 359.  
 — a share of, μεταδίδωμι,  
 175.  
 — some of, μεταδίδωμι,  
 175.  
 — a taste of, γένειν, *acc.* of  
 pers., *gen.* of thing.  
 — to taste, γένω (*gen.* of  
 thing), 150.  
 Given: to be—, δοτιός, 144.  
 Gladly, ἡδέως.  
 Go, ἔρχομαι (?), 112.  
 — away, ἄπειμι (= *will go*  
 away. See 65, note g).  
 — ἀπέρχομαι, 112.  
 — in to, εἰσέρχομαι παρά,  
 111. *d.*  
 — into, εἰσέρχομαι, 112.  
 — on an expedition, στρα-  
 τεύω, 65.  
 — and do a thing, 350 (*h*),  
 349.  
 God, Θεός.  
 Gold, χρῦσός, ὁ, as a sum of  
 gold money, χρῦσιον, 35.  
 Golden, χρύσεος, οὗς, 144.  
 Good, ἀγαθός—ἀμείνων, ἀρισ-  
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† Aorist generally of sensual love, but ἐρασθαι τυραννίδος common.  
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 Strength, κράτος, 41. σθένος, τό, 319.  
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and in the pass. πατάσσειν being used for the other tenses),—τύπτω.

Vömel says τύπτω the general term for striking on any thing: παίω to strike a person: to give blows for correction: connected with παῖς (!).—πλήττω is τύπτω and παίω strengthened.

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- Task, *ἔργον*, 121.  
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 Ten thousand, *μύριοι*, 228.  
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- Three, *τρεῖς*, *τρία*, 15.
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- (the whole country), *ἀνά πᾶσαν τὴν γῆν*, 259.
- Throw, *ρίπτω*, 235.
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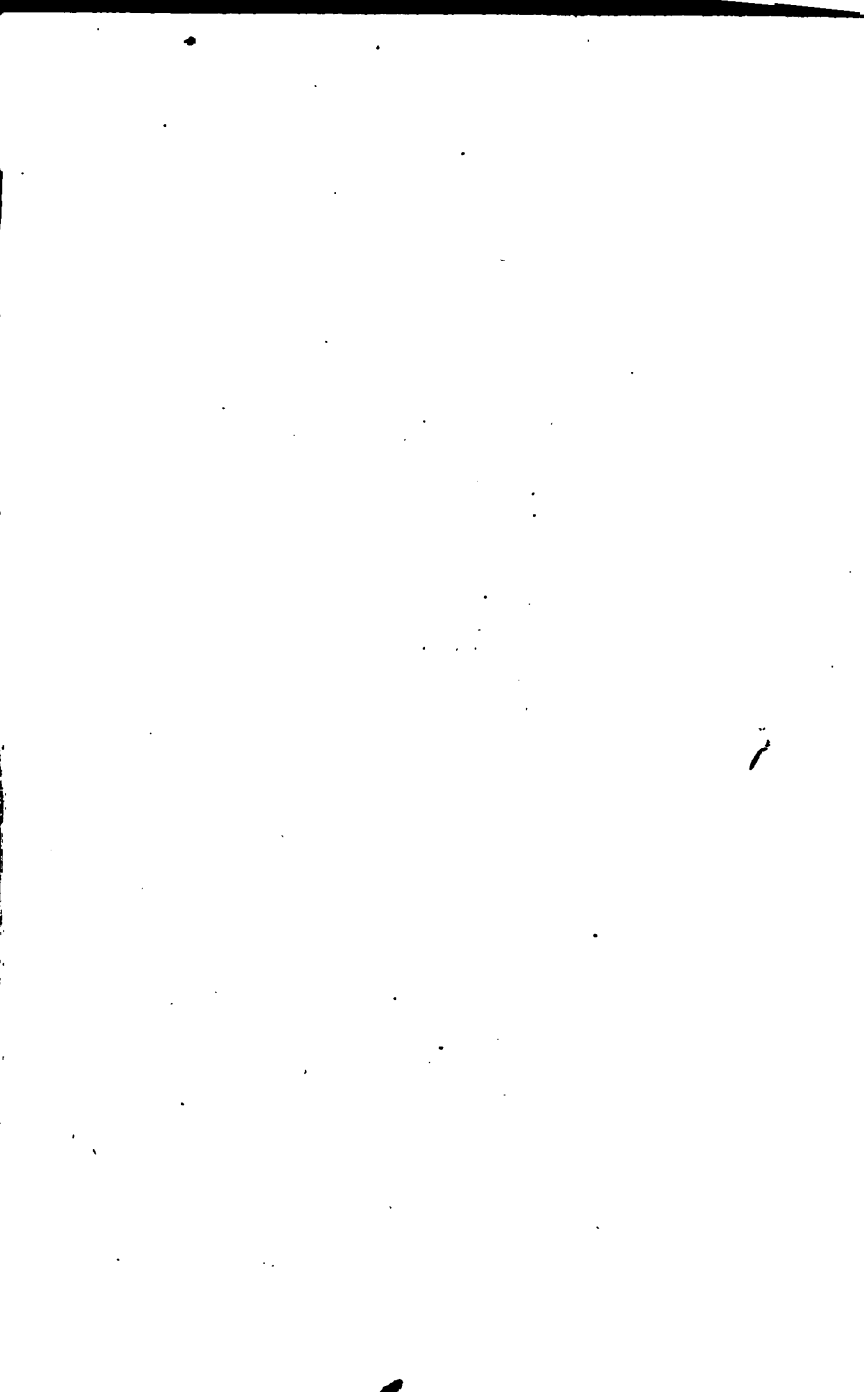
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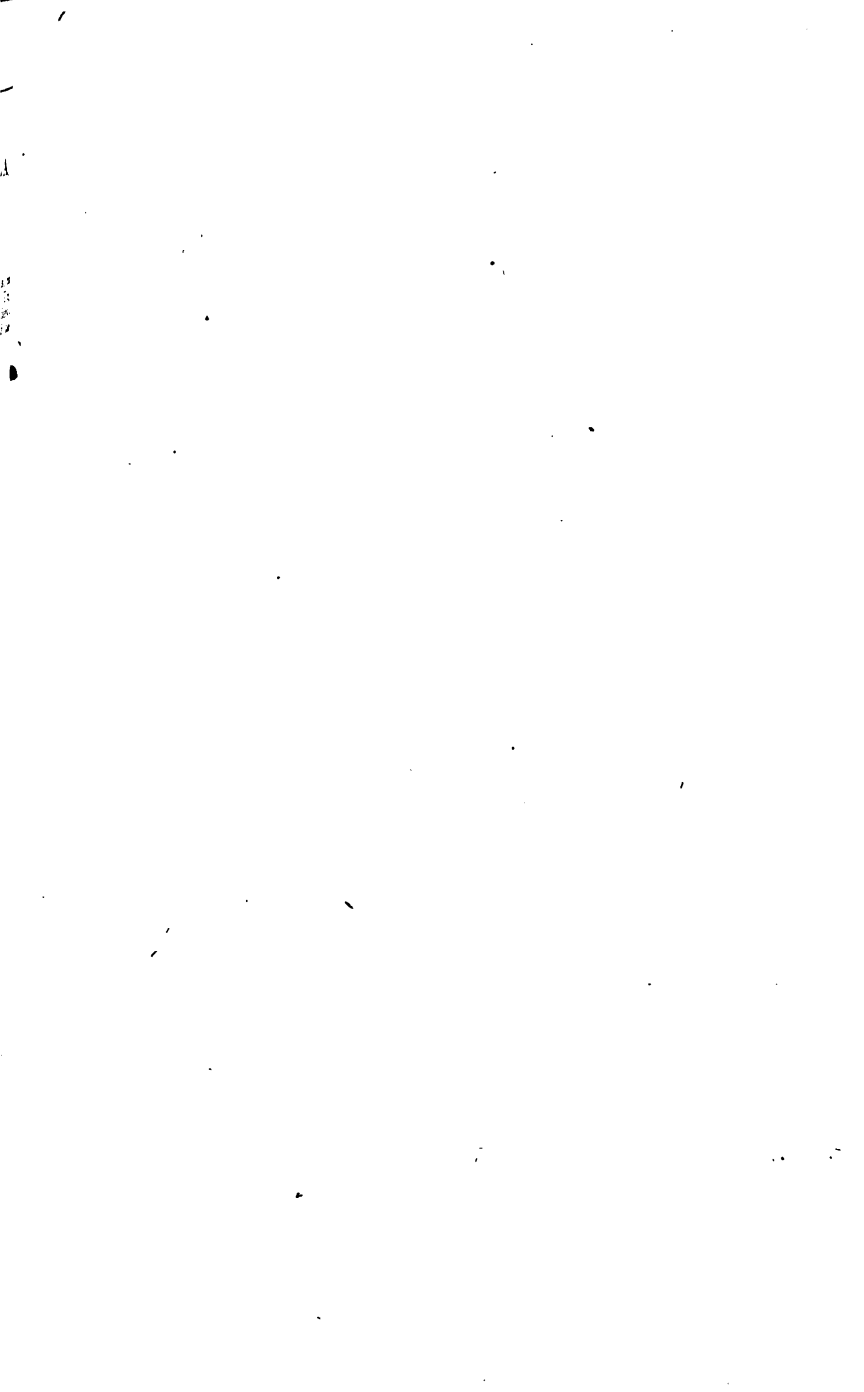
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**KEYS TO ARNOLD'S LATIN AND GREEK PROSE COMPOSITION.**

D. Appleton & Co. respectfully notify Teachers that they have recently published

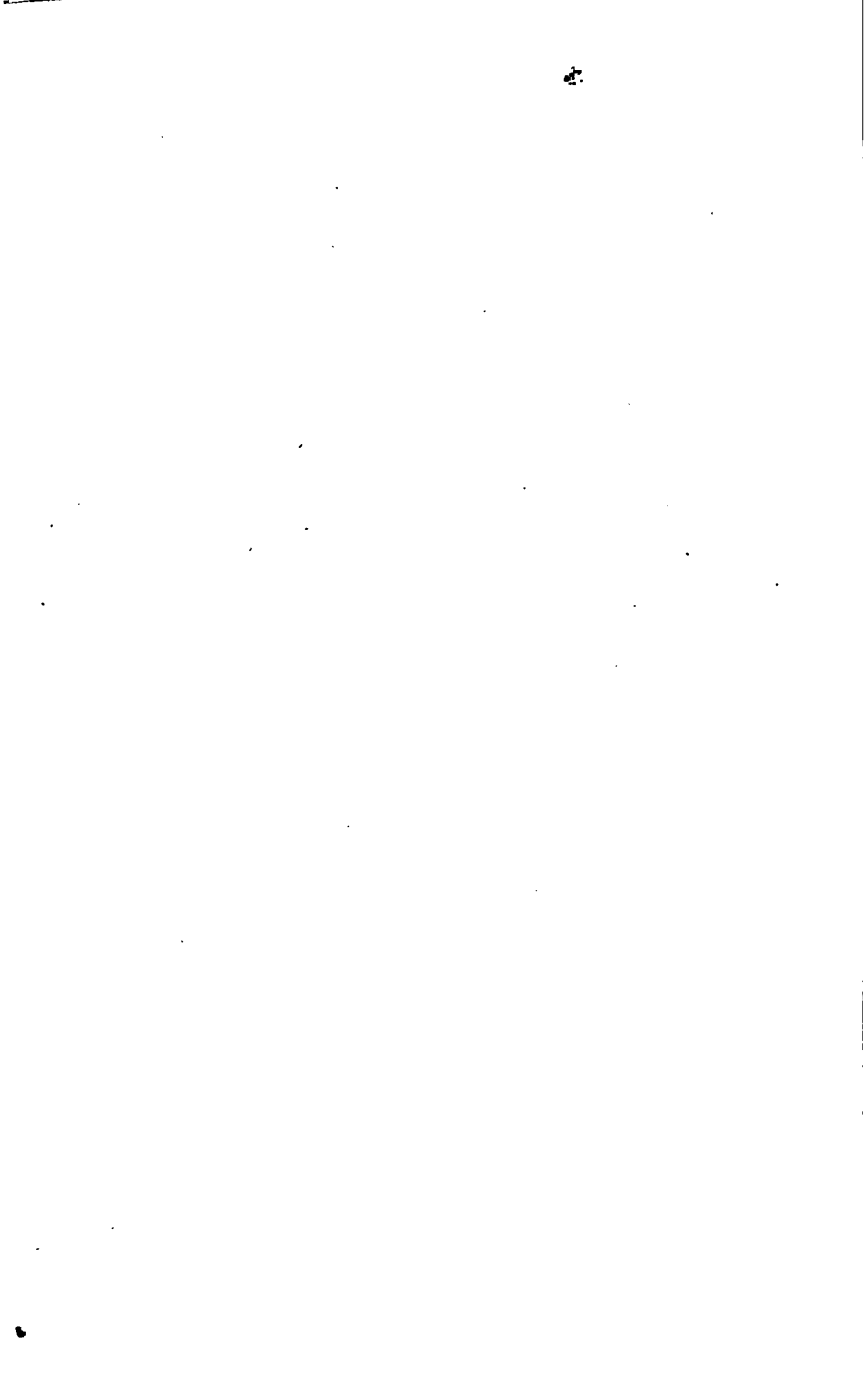
**A KEY TO ARNOLD'S LATIN PROSE COMPOSITION,**  
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Teachers only can be supplied with the above. Application for them to be either persons or by letter to the Publishers.









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